PROPHET SPEAKS

[English Translation of Kalam-e-Nubuwwat]

Volume 5

By

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Rendered into English by

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CONTENTS

In the Name of Allah, the Compassionate, the Merciful!

Preface

We feel extremely happy to present to our readers Prophet Speaks Vol. 5, which is the last volume of this series. This work could be accomplished only with the blessings and help of Almighty Allah. I am extremely grateful and thankful to Almighty Allah that He gave me the opportunity to serve His Religion.

In this volume, Sayings along with their explanations on different aspects of propagation of Religion have been given. This is the last volume of Prophet Speaks (*Kalam-e-Nubuwwat*), and therefore, it was felt necessary that while ending the book, the requirements of Islam and its real soul and spirit are reviewed in its ending chapters. Hence, in these chapters, effort has been made to show in the light of the Sayings that the perception of man's success and failure in his ideological and practical life presented in the Sayings of the Prophet are free from any defects. Man's real success is not that he has succeeded in leading a comfortable and luxurious life in this world; rather, he will be considered successful only if he possesses a lofty character and shows the world through his thoughts and practices that path which is the path of truth, success and salvation; the path which the Quran calls the Straight Path.

I pray Allah to accept this service and let more and more people benefit from it. Amen!

Muhammad Farooq Khan

Serving Islam and Propagation of Islam

Islam is a message for the entire humanity. It is the Straight Path following which the humanity can achieve success and salvation both in this world and in the Hereafter; it can also achieve the good pleasure of Allah. Islam, in reality, is the religion of obedience to Allah. Islam informs us about Allah's plan under which He has created the universe. It informs us about the ideologies that are right for human beings and the deeds that are correct for them. It informs us about the beliefs and ideologies which Allah has declared false and the practices and deeds which are oppressive and against the truth and justice. Hence, it is impossible for a person to be bestowed with guidance ignoring the teachings of Islam. The Holy Quran clear states:

اَلْیَوْمَ اَکْمَلْتُ لَکُمْ دِیْنَکُمْ وَاَتْمَمْتُ عَلَیْکُمْ نِعْمَتِیْ وَرَضِیْتُ لَکُمُ الْاِسْلَامَ دِیْنًا (المائدۃ:۳)

"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (The Quran, 5:3)

In another place, it is stated:

وَمَنْ یَّبْتَغِ غَیْرَ الْاِسْلَامِ دِیْنًا فَلَنْ یُّقْبَلَ مِنْهُ وَھُوَ فِی الْاٰخِرَۃِ مِنَ الْخٰسِرِیْنَ ○ (آل عمران:۸۵)

"If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)." (The Quran, 3:85)

All the Prophets who were sent by Allah propagated this very same Religion. It was their responsibility to convey Allah's Message to their respective nations and save them from destruction. The last and final prophet, Hazrat Muhammad (peace be upon him) was not sent for any particular nation, but was sent for

all the nations of the world. The Message that Prophet Muhammad (pbuh) conveyed to the world and the Religion towards which he invited the people was the same which the previous Prophets had propagated to the people. The previous nations failed to protect the teachings and the message of the previous Prophets. The teachings of the previous Prophets were altered and their teachings that are found today cannot be said to be authentic; it is not easy to say which teachings are genuine and which are interpolations.

The Religion of Truth (Islam), in fact, has been revived through Prophet Muhammad (pbuh), and today we have this Religion in its complete and authentic form. This Religion is the most essential requirement of mankind. This Religion, by its nature, does not like to confine itself to a particular nation and race; by its nature, it is universal. It wants to encompass the entire humanity in its merciful fold. But its particularity is that it does not like compulsion. This Religion manifests itself in the form of blessing and mercy and wants the people to benefit from it considering it as a source of invaluable blessings and mercies. But the question is who has to convey this Message to different nations and people which are spread all over the world. For this purpose, Allah has created a community which is known as the Muslim Community, and it is its responsibility to convey the Message of Allah to the servants of Allah. It is stated in the Quran:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ (آل عمران:۱۱۰)

"You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." (The Quran, 3:110)

In another place, it is stated:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
(البقرة:۱۴۳)

"Thus have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves." (The Quran, 2:143)

In yet another place, it is stated:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (آل عمران:۱۰۴)

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity." (The Quran, 3:104)

It is the responsibility of this Community to put in every effort to convey the Message of Allah to the world as the Prophet of Allah (pbuh) had done. Without this, the Community cannot discharge its responsibility. To eradicate the mischief and chaos found in world, it is essential to invite people to establish the just system of the Religion of Truth. The world has understood the evils of the man-made systems of life and now it is in need of such a system of life which is based on justice and which guarantees success and prosperity to everyone.

And then human ethics and compassion also demand that humanity is saved from destruction, i.e. the torments of Hell. The thing which can save human beings from hellfire is nothing but servitude and obedience of Allah. It is a tragedy that the Muslim Community, by and large, is neglectful of this duty. It is not striving as it should strive in this field, although by discharging this duty, the Muslim Community can also solve the problems in which it is entangled and is spending most of its energies in solving them.

If the Muslim Community strives to discharge this duty, it will certainly be helped by Allah; He never denies help to his obedient servants. And then the hearts are in between Allah's fingers; He alone can turn the hearts towards the Truth.

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Religion of Truth

The Religion That Is to Be Propagated

Propagation of Religion is a duty. To discharge this duty, it is essential that we should know the reality of the Religion, its nature and its spirit, towards which we wish to invite people because without this knowledge we cannot introduce the Religion to the people. This is the Religion through which man's value is determined and this value can be protected through this Religion alone. The meaning and objective of propagation of Religion is that man should understand his true value and he should understand that the obedience of Religion means nothing but that man should recognise himself and never allow the greatness that his Creator has bestowed upon him going waste. Man's success and prosperity lies in following this Religion and his destruction lies in disobeying it.

The objective of teaching the Religion is that man is able to learn how to lead his life according to his nature and adopt that way of life which he has always been in search of. Whoever had adopted this, a prosperous life had become his destiny. His life obtained natural purity and his existence got the right to receive Allah's everlasting mercies, and he never got ruined. Following the Religion means that man has come out of darkness into the light. Then he becomes entitled to receive everything that he desires, i.e. happiness, proximity to Allah and an eternal life.

The meaning of inviting people towards the Religion is that people should get acquainted with that ideology which is loftier than any other ideology that one can perceive, and make them desire that thing which cannot be more desirable to man than it. The Religion is that way of life which is most attractive. Once attracted to it, man gets attached to it. It becomes such a sense of attraction for him that detaching from it becomes an insult to him. If anyone ignores it, he is an oppressor and a criminal in the sight of Truth.

Religion is not only obedience but also enjoying the perception of Allah and His remembrance. This Religion is comprised of not only knowledge but also practice. This Religion informs man of his lofty position and protects him from all kinds of ruinations. Knowledge of Religion is actually knowledge of self. Hence, Allama Hameeduddin Farahi regards Religion as the excursion of the esoteric. From this one can understand the depth of his understanding. Religion does not teach insensitivity or brusqueness; it teaches finer sense of elegance and refinement. The real foundation of Religion is the praise of Allah and His love. Praising Allah is the real life. This praise is full of love and devotion towards Allah. This praise indicates that the servant is very grateful to Allah. He fully understands the mercies and blessings of Allah bestowed upon him. Allah elevated him on to a lofty position and granted him the things which he cannot even imagine. He made his future better than his present. He linked his present life to his future, and created a strong relationship between the two so that the servant can see his bright future in the mirror of his present life. This is the thing which acts as the power of faith in the lives of the believers, and saves man from a doubtful and uncertain life. Man gets to know not only the secret of life but also the death. He comes to know that death is not the end of life, but the beginning of an eternal life.

This Religion builds not only morality but also character; the morality which is universal and the character which has the power to conquer the entire universe. Listlessness, timidity and depression are not found here. Confidence and conviction are found here. God-fearing and Allah's good pleasure are the foundation stones of life's structure, which are the strongest stones. No defect is found here which requires to be concealed from the people.

This is the Religion which is needed by the entire humanity. This is not only man's psychological and spiritual requirement, but also its ethical and social need. This Religion is the solution for all the entangled problems of life and so also the source of happiness and tranquillity of the spirit. Everyone knows about the name of Islam, but it is the duty of the Muslim Community to acquaint the people with its true meaning and value. Would it, the Muslims could pay attention to it.

Natural Religion

(١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا مِنْ مَّوْلُوْدٍ اِلَّا یُوْلَدُ عَلَی الْفِطْرَةِ فَاَبَوَاهُ یُهَوِّدَانِهٖ اَوْ یُنَصِّرَانِهٖ اَوْ یُمَجِّسَانِهٖ كَمَا تُنْتَجُ الْبَهِیْمَةُ بَهِیْمَةً جَمْعَآءَ هَلْ تُحِسُّوْنَ فِیْهَا مِنْ جَدْعَآءَ؟ ثُمَّ یَقُوْلُ: فِطْرَةَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا لَا تَبْدِیْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّیْنُ الْقَیِّمُ۔ (بخاری، مسلم)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Every child is born on nature. Then his parents make him a Jew or a Christian or a Zoroastrian; it is similar to the offspring of the animals which are born healthy and wholesome; do you find any defect in them?" Then he recited the Verse: فِطْرَتَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا لَا تَبْدِیْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّیْنُ الْقَیِّمُ *"Adhere to the true nature on which Allah has created human beings. The mould fashioned by Allah cannot be altered. That is the True, Straight Faith."*[1] *[Bukhari, Muslim]*

Explanation: It is clearly stated in this Saying that Islam is a natural religion. Every newborn child of human being is born with that nature and capabilities which are compatible with Islam. The guidance that the nature of the child demands is provided only by Islam. But it so happens that the parents or guardians of the child mould him into that religion which they follow, and the child, instead of becoming a Muslim, becomes a Jew, or a Christian, or a Zoroastrian or the follower of any other religion, and thus his nature gets deformed. He should have become the obedient servant of Allah, but instead becomes a disobedient servant of Allah and goes against his own nature. To explain this fact, the Prophet of Allah (pbuh) has given the example of cattle and has pointed out that the offspring of the animals are usually born without any defects, and grow without any blemishes, except for the imperfections caused by some accident. Similarly, the imperfection in man sets in only when he is taken away from his true nature and led to go astray. To prove his point, the Prophet of Allah (pbuh) has quoted Verse 30 of Surah al-Rum, in which Allah has commanded man to adhere to the true nature on which He has created him, and that the mould fashioned by

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[1] The Quran, 30:30.

Him cannot be altered. Therefore, the best course open for man is to give up all man-made religions and ways of life and adopt that religion which has been revealed by Allah and which is in accordance with the nature on which man has been created.

(٢) وَعَنْ اَبِیْ هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا، ثُمَّ أَخَذَ اللَّبَنَ، فَقَالَ جِبْرِيلُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، وَلَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ۔ (بخاری)

(2)It is narrated by Hazrat Abu Hurairah that on the Night of Ascension, at Eilia, two cups, one of wine and the other of milk, were brought to the Prophet of Allah (pbuh). He looked at them and took the milk. Hazrat Gabriel said: "Praise be to Allah, Who has guided you towards the nature. If you had taken the wine, your Brotherhood would have gone astray." [Bukhari]

Explanation: In this Saying, milk has been denoted as the natural religion and wine has been denoted as evil and falsehood. Milk is a nutritious food, while wine not only destroys the health but also the morality. It is quite evident from these examples that similar to the milk Islam is also a blessing. It is quite impossible to encompass the blessings of Islam. As against Islam, all other non-Islamic ideologies, beliefs and ways of life are torments for human life. Through them, it is not possible to progress intellectually and ideologically, nor is it possible to establish peace and justice in the society.

(٣) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ: رَأَيْتُ ذَاتَ لَيْلَةٍ فِيْمَا يَرَى النَّآئِمُ كَاَنَّا فِیْ دَارِ عُقْبَةَ بْنِ رَافِعٍ فَاُتِيْنَا بِرُطَبٍ مِّنْ رُطَبِ ابْنِ طَابٍ فَاَوَّلْتُ الرِّفْعَةَ لَنَا فِی الدُّنْيَا وَالْعَاقِبَةَ فِی الْاٰخِرَةِ وَ اَنَّ دِيْنَنَا قَدْ طَابَ۔(مسلم، ابو داؤد)

(3) It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) said: "One night I saw, as a man asleep sees, that as though we are in the house of `Uqba bin Rafe` and freshly ripe dates from Ibn Taab were brought to us. (I interpreted it that) there is exaltedness for us in this world and the

outcome in the Hereafter will be excellent, and that our Religion is the best."
[Muslim, Abu Dawood]

Explanation: This Saying indicates that the real exaltedness and loftiness is reserved only for the followers of Allah and His Prophet, and that the outcome in the Hereafter too would be even better for them. On the contrary, the rebellious and disobedient servants of Allah will have to face ruination; no opportunity will be given to them to rectify their crimes, and they will not be able to come out of the ignominy and punishments of Allah. Then he said that the Religion of Truth, i.e. Islam, is the best Religion which has been bestowed upon us, and its beauty, fineness and purity is the proof that it guarantees its followers respect, dignity and exaltedness in the Hereafter.

The Prophet of Allah (pbuh) has described these facts as an interpretation of his dream. He has interpreted the dream from the words mentioned in the dream. From the word Rafe`, he has taken the meaning of exaltedness and loftiness; from `Uqba he has taken the meaning of a good outcome in the Hereafter, and from the words rutab min rutab ibn Taab, he has interpreted that the Religion bestowed upon us is the best Religion. This is also one of the ways of interpreting the dream. Ibn Taab is the name of the person with whose name the best dates are named after.

(٤) وَعَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الْفِطْرَةِ:
الْخِتَانُ، وَالِاسْتِحْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ، وَقَصُّ الشَّارِبِ۔ (مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "Five things are natural or (said) five things are amongst the nature: circumcision; shaving off the hairs under the navel; trimming the fingernails; plucking the hairs from armpits; and shortening the moustaches. [Muslim]

Explanation: That is, if a person possesses good and clean habits, he will certainly adopt the aforesaid five things as if they are natural to him. He will not have to be taught about them. Hygiene and cleanliness are obtained from these five things. Moreover, these have medical benefits too. Hence, according to the research carried out, the men who have been circumcised are protected from the cancer of penis.

One of the benefits of shortening the moustaches is that such glands are cultivated in the upper lip that require outside stimulation and water. The moustaches stop the air and water from reaching the lips. Therefore, shortening or shaving them off will be clinically beneficial. Some are of the opinion that the moustaches should be shortened in such a manner that the end of the lips should be visible.

In another Saying, the Messenger (pbuh) has added further five things in addition to the above five. They are: Parting the hairs of the head if a person has hairs on his head (i.e. the hairs should not be in disarray); rinsing the mouth; cleaning the nose; brushing the teeth; and purification with water after urination or defecation. These five things are also natural and are in accordance with the principles of hygiene and cleanliness. It is quite evident from these Sayings the status that Islam gives to hygiene and cleanliness.

(٥) وَعَنْ ثَوْبَانَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثلاثٌ لا يَحِلُّ لأحدٍ أن يَفعَلَهُنَّ: لا يَؤُمُّ رجلٌ قوماً فيَخُصَّ نفسَه بالدُّعاء دونَهم، فإن فَعَلَ فقد خانَهم، ولا ينظرُ في قَعْرِ بَيتٍ قبلَ أن يَستَأذِنَ، فإن فَعَلَ فقد دَخَلَ، ولا يُصلِّي وهو حَقِنٌ حتَّى يَتَخَفَّفَ۔ (ابو داوٗد)

(5)It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "Three things are such which are not lawful to anyone. The man who is the Imam should not specifically supplicate for himself excluding others; if he did so he betrayed them. Do not look inside the house before obtaining permission; if he did so he entered the house (without permission). Do not perform prayers suppressing (urine or stool) until you have relieved yourself." [Abu Dawood]

Explanation: The instructions given in this Saying are natural and are manifestation of lofty civilised behaviour. When the Imam supplicates, it is against politeness to supplicate exclusive for himself excluding those who are in the congregation with him; his supplication should be inclusive. One of its benefits is that his relationship with his followers will be strengthened; it is also quite important as far as collectivism is concerned.

Peeping inside someone's house is uncivilised behaviour. The Prophet

of Allah (pbuh) has declared it as entering the house physically without permission. It is not lawful to offer prayers suppressing the pressure of urination or defecation, because in such a situation one cannot concentrate on his prayers. These teachings are quite natural and have been taught keeping in view our welfare and convenience.

(٦) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْ كَرِبَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أَطْعَمْتَ نَفْسَكَ، فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ، فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ زَوْجَتَكَ، فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ، فَهُوَ لَكَ صَدَقَةٌ - (احمد)

(6)It is narrated by Hazrat Miqdaam bin Ma`dikarib that the Prophet of Allah (pbuh) said: "What you eat yourself is a charity for you; what you feed your children is a charity for you; what you feed your wife is a charity for you; and what you feed your servant is a charity for you." [Ahmed]

Explanation:With this Saying, there remains no doubt of Islam being a natural Religion. This Saying indicates that money spent on the needy and the indigent alone is not to be considered charity, but the money spent on the welfare and food of self, one's wife, children and servant is also considered charity in the sight of Allah.

(٧) وَعَنْ عُثْمَانَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ- (مسلم)

(7)It is narrated by Hazrat Uthman that the Prophet of Allah (pbuh) said: "Any who performed the `Isha prayers with congregation, it is as though he has prayed half of the night, and the one who prayed the Fajr prayers with congregation, it is as though he has prayed the entire night." [Muslim]

Explanation:This is a very important Saying. The thing narrated in this Saying pertains to a particular incident. It is narrated that once the Messenger (pbuh) was describing the loftiness of praying in the night. On hearing this, some people said: "We are labourers and toil hard in the day. It is not possible for us to get up in the night for Tahajjud prayers." On this occasion, the Prophet of Allah (pbuh) said: "Any who performed the `Isha prayers with congregation, it is as though he has prayed half of the night, and the

one who prayed the Fajr prayers with congregation, it is as though he has prayed the entire night."

It means that if such people prayed the `Isha and Fajr prayers with congregation, it will be considered as though they have spent the entire night praying. It is understood from this that when a person prays while he is awake he links up with his Lord which does not get severed when he goes to sleep. For the labourers who are unable to get up in the night, their sleep is considered as prayers if they are true to their beliefs and faith. But those who can get up in the night should pray in the night. This is the proof that as sleep is a source of comfort, praying in the night is also a source of comfort for them. They are so worried about the impending Day of Judgement that it forces them to stand in prayers in the night in order to seek the good pleasure of their Lord. This also satisfies the sense of their servitude.

(٨) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ اَخْبَرَ اَنَّهٗ قَالَ : يَا رَسُولَ اللّٰهِ، أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ، مِنْ صِلَةٍ، وَعَتَاقَةٍ، وَصَدَقَةٍ، هَلْ كان لِي فِيهَا مِنْ أَجْرٍ؟ قَالَ حَكِيمٌ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ ۔ (بخاری)

(8)It is narrated by Hazrat Hakim bin Hizaam that he said: "O Prophet of Allah, tell me about the things like treating my kindred with kindness and setting free the slaves which I used to do during the era of ignorance; is there any reward for me in them?" The Prophet of Allah (pbuh) said: "You embraced Islam because of the righteous deeds you did in the past." [Bukhari]

Explanation:It is understood from this Saying that treating with kindness the kindred, setting free the slave, charity, etc. are part of Islam. Islam is for the cultivation of righteous deeds. Embracing Islam means adopting and performing all righteous deeds. These righteous deeds are so important that they do not get wasted if one has been performing them even before embracing Islam. It is as though Islam was present in him to the extent of these righteous deeds. He will be rewarded for these righteous deeds.

(۹) وَعَنِ ابْنِ عَائِذٍ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا عُمَرُ، اِنَّكَ لَا تُسْأَلُ عَنْ اَعْمَالِ النَّاسِ وَلٰكِنْ تُسْأَلُ عَنِ الْفِطْرَةِ۔ (رواہ البیہقی فی شعب الایمان)

(9) It is narrated by Hazrat Ibn `Aayid that the Prophet of Allah (pbuh) said: "O Umar, you will not be asked about the deeds of the people, but you will be asked about the nature (Islam)." [Baihaqi]

Explanation: This is a very important Saying. It is narrated that once the Messenger (pbuh) went with a bier. When the bier was kept on the ground, Hazrat Umar said: "Do not perform funeral prayer for him; he was a sinner." The Messenger looked at the people and asked: "Has anyone seen this man doing some Islamic deed?" One man said: "Yes, O Prophet of Allah. He had performed the duty of guard for one night in the path of Allah." The Prophet of Allah (pbuh) performed the funeral prayer and also threw handful of earth in the grave, and said those words which have been quoted in the aforesaid Saying.

The meaning of the Saying is that however far behind a man might be with regard to performance of righteous deeds, if he is a Believer, his Faith should not be ignored. Faith is actually that nature which is the soul of life, outcome of life and is more valuable than everything else. There should not be any hesitation in fulfilling the rights of the Believer. Supplication for forgiveness should be made for a dead Believer and one should always have a good opinion about him. For formation of opinion about a person, those of his works should be taken into consideration that manifest his faith and religiosity. As far as the deeds are concerned, it should not be forgotten that the mercy of Allah is quite extensive. This Saying warns us that bad deeds of a dead person should not be described; rather, his good deeds should be highlighted. In another Saying, the Prophet of Allah (pbuh) has said: اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ "Speak well of your dead."

An Easy Religion

(۱) عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَقُوْلُ: يُجَاءُ بِالْكَافِرِ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا، أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُوْلُ: نَعَمْ، فَيُقَالُ لَهُ: قَدْ كُنْتَ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذٰلِكَ۔ (بخاری)

(1)It is narrated by Hazrat Anas bin Malik that the Messenger of Allah (pbuh) was saying: "An unbeliever will be brought on the Day of Judgement and he will be asked: 'If you had gold full of earth, would you give it as a ransom (to save yourself from punishment)?' He would say: 'Yes.' He will be told: "You were demanded far lesser than this." [Bukhari]

Explanation:That is, the Prophets of Allah had warned you in the world of the punishment that you are facing because of your rebellion and disobedience. Now you are ready to even give earth-full of gold as ransom to escape from the punishment, although the demand that had been made in the world was far lesser than this. The demand was nothing but to live as the obedient servant of Allah and desist from polytheism, and spend money in the path of Allah if you are well off. If you had understood the seriousness of the crime in the world itself, you would not have faced this bad situation.

(٢) وَعَنْ اَبِیْ هُرَيْرَةَ اَخْبَرَهُ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَثَارَ إِلَيْهِ النَّاسُ لِيَقَعُوا بِهِ، فَقَالَ لَهُمْ رَسُولُ اللّٰهِ صلى الله عليه وسلم: (دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ ذَنُوبًا مِنْ مَاءٍ، أَوْ سَجْلًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ۔ (بخاری)

(2)It is narrated by Hazrat Abu Hurairah that a bedouin began to urinate in the Masjid. People rushed to beat him. The Prophet of Allah (pbuh) told them: "Leave him alone. Pour on his urine a bucketful of water, because you have been sent as facilitators not as creators of difficulties." [Bukhari]

Explanation:It means that there are no difficulties in Islam. The followers of Islam should desist from creating difficulties; it is their duty to create facilities. If the people have put themselves in difficult situations because of their foolishness, they should be eased out of such situations. Islam has been revealed to save mankind from difficulties and troubles. Therefore, the Prophet of Allah (pbuh) instructed people not make a big thing out of a small mistake committed due to ignorance. He instructed to pour a bucket of water on the urine and get the area cleaned.

(٣) وَعَنْ جَرِيْرِبْنِ عَبْدِ اللّٰهِ قَالَ: بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي: فِيمَا اسْتَطَعْتُ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ۔ (بخاری)

(3)It is narrated by Hazrat Jareer bin Abdullah: "When I swore allegiance to the Messenger (Pbuh) on hearing and obeying, he asked me to add to it "as far as I can and benevolent to every Muslim." [Bukhari]

Explanation:It is understood from the phrase "as far as I can" which the Prophet of Allah (pbuh) instructed to add to the oath of allegiance that man has to bear that much burden only which he can easily bear. If this is kept in mind, he will never get frustrated. He will be grateful to Allah that He has burdened him only to the extent that he can bear. He will consider Islam as a mercy for him and not a burden, and he will never put himself into trouble by exaggerating and transgressing the religious beliefs and actions.

(٤) وَعَنْ عَائِشَةَ قَالَتْ: كَانَ يَقُوْلُ رَسُوْلُ اللّٰهِ ﷺ خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللّٰهَ لَا يَمَلُّ حَتَّى تَمَلُّوا وَأَحَبُّ الصَّلَاةِ إِلَى النَّبِيِّ صلى الله عليه وسلم مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّتْ، وَكَانَ إِذَا صَلَّى صَلَاةً دَاوَمَ عَلَيْهَا۔ (بخاری)

(4)It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) used to say: "Perform the (good) deeds as much as you can endure, because Allah never becomes weary unless you become weary." The most cherished Prayer with the Messenger (pbuh) was the one which is performed perpetually even if it is less, and whenever he performed any Prayer, he performed it perpetually. [Bukhari]

Explanation:It is indicated in this Saying that Islam does not demand that you should perform those deeds which are beyond your strength and capacity. However, whatever deeds you are able to perform, you should perform them perpetually, and such deeds should manifest your ethics and character and they should not be the outcome of spur of the moment. As an example, it has been indicated in the Saying that whenever the Prophet of Allah (pbuh) started a supererogatory prayer, he used to continue with it.

(٥) وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ۔ (بخاری و مسلم)

(5)It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "It

is not righteousness to observe fasting while travelling." [Bukhari, Muslim]

Explanation:It is difficult to observe fasting during travelling and it will be even harsher on the traveller if the weather is too hot. Every religious deed is piety, but the Islam has not been revealed to cause difficulties; it is meant to remove difficulties and provide easiness. Therefore, the Prophet of Allah (pbuh) has said that it is not righteousness to observe fasting while travelling. That is, the Religion does not demand that one should unnecessarily put oneself into trouble. However, if one has the strength to observe fasting while travelling, he is permitted to do so. The thing that is stressed in the Saying is that just putting oneself into difficulties and hardship is not religiosity; this is the product of monasticism and Islam has prohibited monasticism. Since monasticism is against human nature, it cannot be part of Islam. Religion should always be based on human nature and should not be based against its requirements.

(٦) وَعَنْ اَبِيْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: رأيتُ رسولَ الله ﷺ أمرَ النَّاسَ في سفرِه عامَ الفتحِ بالفِطْرِ، وقال: تَقَوَّوْا لِعدُوكُم. (ابو داؤد)

(6)It is narrated by Hazrat Abu Bakr bin Abdur Rahman that some of the Companions of the Messenger said: I saw the Messenger (pbuh) ordaining the people during the journey in the year of victory (i.e. conquest of Makkah) to break the fasting and said: "Gain strength against your enemies." [Abu Dawood]

Explanation:It was the month of Ramazan when the journey to conquer Makkah was undertaken, and naturally people were fasting. Since it is expected that they might have to confront the enemy, the Prophet of Allah (pbuh) ordained the Muslims to break their fasts in order to preserve their strength. Since weakness is felt during fasting, it was ordered to break the fast so that the Muslims are not inconvenienced in fighting the enemy. It is understood from this that Islam has kept in view all our needs; hence, it is called the Religion of ease.

(٧) وَعَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ اَخْبَرَتْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَا مِنْ امْرِئٍ

تَكُوْنُ لَهُ صَلٰوةٌ بِلَيْلٍ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلَّا كُتِبَ لَهُ اَجْرُ صَلٰوتِهٖ وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً۔(ابو داؤد)

(7)It is narrated by Hazrat Ayesha, wife of the Messenger, that the Prophet of Allah (pbuh) said: "Any man who usually performs prayers in the night is overcome by sleep (in some night and could not pray) his reward for his prayers will be written down and his sleep will be considered a charity." [Abu Dawood]

Explanation: It means that if a person, who usually gets up in the night and prays, is not able to do so in some night because he was overcome by sleep, will be rewarded with the reward of performing prayers in the night, because he has a strong reason behind it; he did not do it because of negligence. Moreover, his sleep will be considered a charity. This Saying is also a clear proof that Islam does not create undue difficulties for its followers. It is a natural and easy Religion.

(٨) وَعَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ ۔(بخاری)

(8) It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "Indeed, the Religion is easy (to follow), and when anyone fights it, it will defeat him. Hence walk on the straight path, follow the middle course and rejoice; seek help by journeying for sometime in the morning, sometime in the evening and sometime in the night." [Bukhari]

Explanation: It is understood from this Saying that the Religion of Islam is easy to follow. In Islam man is burdened to the extent to which he has the strength to bear. Therefore, people have been asked to desist from adopting hardships and exaggeration, because one who tries to adopt hardship fails in the end, and will not be able to follow the Religion of Islam even to the extent he used to follow. Therefore, the best way for man is to follow the simple and straight path of the Religion, desist from every kind of exaggeration and hardship, be happy and hopeful of his salvation. One

should follow the way of that traveller who travels in the cool weather of mornings and evenings and also sometimes in the night, and thus covers long distances with comfort and ease and reaches his destination. On the contrary, one should not be like that traveller who travels night and day without a break and gets tired even before reaching his destination. In this Saying, the example of the traveller given by the Prophet of Allah (pbuh) is quite meaningful. It is pointed out in this example that we are travellers in this world and our destination is not this world but the success and salvation in the Hereafter. To reach this destination, it is necessary that we continue with our journey and that our direction should not get changed from our destination. Our worldly life should pass in the servitude of Allah. We should not only perform the obligated prayers but also supererogatory prayers in the mornings, evenings and in the night. The prayers of Ishraq, Tahajjud, etc. are such prayers which the Prophet of Allah (pbuh) has determined for us.

(٩) إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا، وَإِذَا زَاغَتْ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ۔ (بخاری)

(9)It is narrated by Hazrat Anas bin Malik that when the Messenger (pbuh) travelled before the decline of the sun, he used to defer the Zuhar (prayer) till the time of `Asr (prayer), and then perform them together, and if the sun had declined, he would perform the Zuhar prayer and then commenced the journey." [Bukhari]

Explanation:It is quite evident from this Saying that Islam has provided its followers easiness in performing its ordinances. The permission to combine the Zuhar and `Asr prayers in a journey is, in fact, a blessing for the traveller. Actually, the objectives of the religious ordinances are most important; these objectives cannot be changed. If the situation demands, the outward appearances of the deeds can be changed. For example, if we cannot perform the prayers standing, we are permitted to perform sitting; but it is not permitted to abstain from the prayers altogether, because prayers are the main source of remembering Allah.

(١٠) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ

أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ۔ (بخاری)

(10)It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "Indeed Allah has forgiven the thoughts of (members of) my Brotherhood that are cultivated in their hearts until they are not acted upon or talked about." [Bukhari]

Explanation:If evil thoughts get cultivated in the mind involuntarily, one should not get perturbed, because Allah will not take account of them; they are just distraction of mind. Satan is able to create evil thoughts in the mind and we should not pay any attention to them. However, if we act upon them or talk about them, we are accountable for them. We are not responsible for the things that are beyond our control. The Religion of Islam is quite easy to follow; we just do not realise it.

Merciful Religion

(١) عَنْ مُوْسَى بْنِ اَنَسٍ عَنْ اَبِيْهِ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لقد تركتم بالمدينةِ أقواماً ما سِرْتمْ مَسيراً، ولا أنفقتم من نفقةٍ، ولا قطعتمْ من وادٍ إلا وهم معكم فيهِ» قالوا: يا رسول الله، وكيف يكونون معنا وهم بالمدينةِ؟ فقال: «حبَسَهُم العُذْر۔(ابو داؤد)

(1)It is narrated by Hazrat Musa bin Anas from his father that the Prophet of Allah (pbuh) said (on the occasion of a Jihad): "You have left behind such people in Madinah that they are with you in the journey that you made in the night, the wealth that you spent, and the valley that you have traversed." The people said: "O Prophet of Allah, how can they be with us when they are in Madinah?" He said: "They have stayed back because of some excuse." [Abu Dawood]

Explanation: Allah sees the intentions of the people. If someone wants to strive in the Path of Allah and spend money for the propagation and dominance of Islam, but is not able to take up the journey for Jihad nor had the opportunity to spend his wealth in this regard because of some impediments, he is still counted among those who spend their time and money in the Path of Allah because of his sincere intentions.

This Saying indicates the capaciousness of the merciful nature of the Religion of Islam.

(٢) وَعَنْ اَبِيْ مُوْسىٰ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ غَيْرَ مَرَّةٍ وَّلَا مَرَّتَيْنِ يَقُوْلُ: اِذَا كَانَ الْعَبْدُ يَعْمَلُ عَمَلًا صَالِحًا فَشَغَلَهُ عَنْهُ مرَضٌ اَوْ سَفَرٌ كُتِبَ لَهٗ كَصَالِحِ مَاكَانَ يَعْمَلُ وَهُوَ صَحِيْحٌ مُقِيْمٌ۔ (ابو داؤد)

(2)It is narrated by Hazrat Abu Musa: I have heard the Messenger (pbuh) saying not once or twice but many times that: "When a servant (of Allah) usually performs some righteous deed, but is not able to perform it due to illness or travelling, a similar righteous deed will be noted down for him as he had been doing when he was healthy and in residence." [Abu Dawood]

Explanation: This Saying also proves that Islam is a merciful religion. If a person is not able to perform that righteous deed which he used to perform regularly when he was healthy or in residence because of some illness or travelling, he would still be rewarded for that righteous deed, because he did not stop performing that deed due to negligence or disobedience.

(٣) وَعَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّهٗ قَالَ: إِنَّ رَسُولَ اللّٰهِ صلى الله عليه وسلم بَعَثَنِي لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ–قَالَ قُتَيْبَةُ: يُصَلِّي–فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَيَّ. فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: إِنَّكَ سَلَّمْتَ آنِفًا، وَأَنَا أُصَلِّي، وَهُوَ مُوَجِّهٌ حِينَئِذٍ قِبَلَ الْمَشْرِقِ. (مسلم)

(3)It is narrated by Hazrat Jabir bin Abdullah that the Prophet of Allah (pbuh) sent me on some business. When I returned, he was travelling (on the mount) – Qutaiba narrates: he was performing prayer (supererogatory prayers are permissible on the mount). I saluted him. He nodded towards me. When he finished (the prayer), he called me and said: "Just now you saluted me and I was praying (hence could not return your salutation);" and his face was towards the east (although the qibla was not towards east)." [Muslim]

Explanation: It is understood from this Saying that supererogatory prayers can be performed on a mount while it is in motion and the man is not obligated to face the qibla. Hence, in this Saying, it is mentioned that the

Prophet of Allah (pbuh) was praying on a moving mount and that he was not facing the qibla too. It is understood from this that if it is not possible to face the qibla while travelling, it is permissible to offer the prayers facing whichever direction convenient, because the real objective is worshiping Allah and Allah is not confined to a particular direction. However, facing the qibla in the prayer is of prime importance. Hence, facing qibla in the obligatory prayers is obligatory. However, while performing supererogatory prayers, it has been permitted to pray facing any convenient direction. One should not give up prayers because they are the means to achieve proximity and mercy of Allah.

(٤) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ- (مسلم)

(4)It is narrated by Hazrat Nafe` that Hazrat Ibn Umar gave a call for prayer in a cold and windy night and after the call added: "Now perform the prayers in your homes." And then he said: "The Prophet of Allah (pbuh) used to ask the caller in the cold and rainy night to add (after the call to prayer): "Now perform the prayers in your homes." [Muslim]

Explanation: It is quite evident from this Saying also that Islam is not a difficult religion to follow. In the inclement weather, it is permitted to abstain from congregational prayer and pray at home, and the Muezzin (Caller) adds after the call to prayers: "Now perform the prayers in your homes." This is done to avoid inconvenience to the worshippers. Thus, in every ordinance, whether it pertains to acts of worship or other social and political issues, Allah's mercy is quite evident.

Rational Religion

(١) عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اَنَّ الرَّجُلَ لِيَكُوْنَ مِنْ اَهْلِ الصَّلٰوةِ وَالصَّوْمِ وَالزَّكٰوةِ وَالْحَجِّ وَالْعُمْرَةِ حَتّٰى ذَكَرَ سِهَامَ الْخَيْرِ كُلَّهَا وَمَا يُجْزٰى يَوْمَ الْقِيَامَةِ اِلَّا بِقَدَرِ عَقْلِهٖ-(بيهقى)

(1)It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "A man offers prayers, fasts, pays the Zakat, and performs Hajj and Umrah – until he mentioned all the righteous deeds – but he will be rewarded on the Day of Judgement according to his intellect." [Baihaqi]

Explanation: This Saying proves that Islam gives fundamental importance to intellect. The extent to which a man possesses intellect to that extent he understands the spirit and objective of the acts of worship and righteous deeds and thus will be able to perform them efficiently. Hence he is rewarded according to his intellect in the Hereafter.

(٢) وَعَنْ اَبِیْ ذَرٍّ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: یَا اَبَا ذَرٍّ لَا عَقْلَ كَالتَّدْبِیْرِ وَلَا وَرَعَ كَالْكَفِّ وَلَا حَسَبَ كَحُسْنِ الْخُلْقِ۔ (بیهقی)

(2)It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "O Abu Zar, there is no intellect like planning, there is no God-fearing like desistance, and there is no nobility like high morality." [Baihaqi]

Explanation: This Saying educates us with one of the best teachings, which is, although brief, but pictures a beautiful world of goodness as far as its meaning is concerned. It is stated that the intellect should not be kept suspended and that a rational person is that who plans to solve all the problems faced by him. The philosophers have not stressed upon action as the Prophets of Allah have stressed. It is further stated that desistance from evil is the best form of God-fearing. In fact restraining the desires and desisting from undesirable deeds are among the tenets of Islam. The statement of the Prophet of Allah (pbuh) that "there is no nobility like high morality" is the ideal of life which is to be written in golden words and hung on every front door. This not only negates the wrong perception of prejudices and loftiness, but the human life gets to know about a thing which is the real essence of life.

(٣) وَعَنْ حُذَیْفَةَ اَنَّ النَّبِیَّ ﷺ لَقِیَهٗ فَاَهْوٰی اِلَیْهِ فَقَالَ: اِنِّیْ جُنُبٌ، فَقَالَ: اِنَّ الْمُسْلِمَ لَیْسَ بِنَجِسٍ۔ (ابو داؤد)

(3)It is narrated by Hazrat Huzaifa that once the Messenger (pbuh) met him and when he (the Messenger) leaned towards him (to embrace him or shake hands with him), he (Huzaifa) said: "I am unclean (in the state of major ritual impurity)." He (the Prophet) said: "Indeed the Muslim is never unclean." [Abu Dawood]

Explanation: After sexual intercourse, husband and wife are in a state of major ritual impurity and they need to take bath in order to clean themselves of this impurity. However, a person does not become physically unclean if he is in a state of such major ritual impurity; this is just a ritualistic impurity and there is no harm in meeting him, sitting with him and shaking hands with him. When a person accepts Islam, he actually purifies himself of a major impurity known as polytheism, and hence a Muslim can never be unclean. However, a polytheist or an unbeliever is also not considered physically unclean, because his impurity is the impurity of belief and thought. Hence there is no impediment in interacting with an unbeliever or polytheist.

(٤) وَعَنْ اَبِیْ ذَرٍّ عَنِ النَّبِیِّ ﷺ قَالَ: يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مَنِ ابْنِ اٰدَمَ صَدَقَةٌ تَسْلِيْمُهٗ عَلٰى مَنْ لَقِیَ صَدَقَةٌ وَاَمْرُهٗ بِالْمَعْرُوْفِ صَدَقَةٌ وَ نَهْيُهٗ عَنِ الْمُنْكَرِ صَدَقَةٌ وَاِمَاطَةُ الْاَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ وَبُضْعَةُ اَهْلِهٖ صَدَقَةٌ وَيُجْزِئُ مِنْ ذٰلِكَ كُلِّهٖ رَكْعَتَانِ مِنَ الضُّحٰى۔ (ابو داؤد)

(4)It is narrated by Hazrat Abu Zar that the Messenger (pbuh) said: "When a man wakes up in the morning, charity is obligated on every bone of his body. When he meets someone and greets him, it is a charity; enjoining the good is a charity; forbidding the wrong is a charity; removing harmful things from the road is a charity; having sexual intercourse with the wife is a charity; and two rak`ats of Chaasht (morning) prayer recompense every one of them." [Abu Dawood]

Explanation: Man's body and the life given to him are the greatest of the gifts bestowed by Allah. Hence, every part and every joint of human body is a gift and mercy from Allah. Two thousand to eight thousand taste buds are found in the tongue and thousands of receptors are found in the ears and the eyes. Similar is the case with other parts of human body which

indicates the extent to which Allah has bestowed his mercies on man.

When man wakes up in the morning safe and sound, every joint and bone of his body demands that it is obligatory on man to give something in charity in order to thank Allah. Thus the number of the charities increases to such an extent that it becomes impossible for man to fulfil them. However, again Allah comes to his rescue in that our every good deed is considered as a charity; greeting someone, removing harmful things from the road, even having sexual intercourse with one's wife are considered acts of charity. Further, it is stated in the Saying that two rak`ats of the Chaasht prayer carry such reward that they will be sufficient to thank Allah for all His mercies.

Full of Wisdom

(۱) عَنْ اَبِیْ سَعِیْدٍ الْخُدْرِیِّ قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: فَوَالَّذِیْ نَفْسُ مُحَمَّدٍ بِیَدِہٖ لَاَحَدُھُمْ اَھْدٰی بِمَنْزِلِہٖ فِی الْجَنَّةِ مِنْهُ بِمَنْزِلِہٖ كَانَ فِی الدُّنْیَا۔ (بخاری)

(1)It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "By the Entity in Whose hands is Muhammad's soul, every one among the people will more readily recognise his house in the Paradise than his house in the world." [Bukhari]

Explanation: Man recognises his house, because he lives in it and he gets attached to it until his house becomes a part of his life and his feelings. The Believer will more readily recognise the house that is allotted to him in the Paradise than his own house in the world and he will face no difficulty in recognising and reaching it as if he has been residing in it all along. It is a fact too that the true Believers actually live as though they are living in the Hereafter. They regard their worldly houses as temporary residences. They consider themselves as travellers who long for their homes.

This is the reason that the Prophet of Allah (pbuh) did not like to unnecessarily furnish the houses, because it will be the sign that man is taking unnecessary interest in his temporary residence. This might estrange him from his real house of the Hereafter. The worldly house should be such that it should portray that its resident is always ready to depart and go elsewhere. In

such an event, he will not take much interest in the house which eventually he has to vacate.

We notice that a man's house or his room manifests his tastes and inclinations. A man of luxury fills his house with goods of luxuries and a man interested in music adorns his house with musical instruments, etc. Just looking at the things adorned in the house, one can easily understand the personalities of its residents.

The emotions, feelings and inclinations of the Believer are quite different from those who are estranged from Allah and the Hereafter. Their feelings and tastes can be fully satisfied only in the Paradise. A Believer has to face unpleasant things in this world. But it is stated in the Quran about the Paradise that: لَا يَسْمَعُونَ فِيهَا لَغْوًا وَّلَا كِذّٰبًا ○ "No vanity shall they hear therein, not untruth."[1] In another place it is stated: لَّا تَسْمَعُ فِيهَا لَاغِيَةً ○ "Where they shall hear no (word) of vanity."[2] That is, the environment of the Paradise will be pure and that kind of life will be provided for which one has tried to develop in this world. The Believers try to live for the Hereafter. They keep themselves busy in prayers, remembrance of Allah, recitation of the Quran and performing other righteous deeds and thus convert their lives into pure lives. But Satan always tries to divert man's attention and makes him contented with the worldly life.

How do the Believers lead the life of Hereafter in this world? One particularity of the life of Hereafter is that man gets nearer to Allah. In this worldly life too, man seeks the proximity of Allah through obedience of Allah and prostrating before Him. The remembrance of Allah will be revealed on man like breathing. Remembrance of Allah, His awareness and His love will be parts of life as breathing. It has been taught in the world too to always remember Allah: يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيرًا "O you who believe, celebrate the praises of Allah, and do so often."[3] That is, remember Allah and celebrate His praises with full of love for Him as often as you can and never forget Him. Without love for Allah, His remembrance and praise are useless.

[1] The Quran, 78:35.
[2] The Quran, 88:11.
[3] The Quran, 33:41.

We have been asked to gain knowledge about Allah by pondering over the signs found in the universe and in our own bodies. If we do so, we will be able to see Allah openly and get to talk to him in the Hereafter. If our companions in the world are good and righteous people, we will get good companions in the Hereafter too. The most lovable places on earth for the Muslims are the mosques. The mosques are actually models of Hereafter in this world. In the Hereafter Allah's reign will be supreme. Similar is the case in the mosques too where only the greatness of Allah is proclaimed. In the mosques, everyone, whether poor or rich, high or low, stands in one line before Allah. Mosque is the place where a person meets his Creator and the Hereafter is also the place where he meets Him. Hence, a Believer's house in the Hereafter will be in accordance with his desires, emotions and feelings. Therefore, it is necessary for us not to be contented with this world alone, but our target should be the Hereafter.

(٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كُلُّ امْرِءٍ فِيْ ظِلِّ صَدَقَتِهِ حَتّٰى يُقْضٰى بَيْنَ النَّاسِ۔ (مسند احمد)

(2)It is narrated by Hazrat `Uqba bin `Aamir: I heard the Prophet of Allah (pbuh) saying: "Everyone will be under the shade of his charity until the adjudication between the people (on the Day of Judgement)." [Musnad Ahmed]

Explanation: In another Saying, it has been stated that: إِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ (احمد) "Charity will be the shade of the Believer on the Day of Judgement."[1] It is understood that the charity of the Believer will act as shade for him on the Day of Judgement. Since he had helped the needy in the world through his charities, he would be helped on the Day of Judgement because of his charities. Charity is one of the most important righteous deeds. A charitable person is always large-hearted and generosity is his fundamental attribute. Hence, it is expected that he would not shy away from performing other righteous deeds too.

It is understood from this Saying that the Hereafter is quite different from this world in some aspects. Allah has already provided necessary things

[1] Ahmed.

here and man benefits from them. But the matter will be different there. That world is not the place of test and trial but is a place of residence. In this residence, faith, good deeds, ethics and character and conduct with which we had departed from this world would become the cause and effects there. Here the materialistic and natural causes play prominent role, but faith, ethics and character will be effective as causes and means in that world.

The things that we need in this world like oxygen, water, etc. are found here in this world. But if we were to stay for sometime on the moon, then we have to carry with us oxygen, food, water and other necessary things, because on reaching the moon our need for these things does not end; we have to arrange these things and we should make this arrangement on the earth itself. If we do not make these arrangements, the environment of the moon would not accept us and we will die. Similarly, we have to make arrangements for the Hereafter in this world itself. Those who prepare themselves for the Hereafter will find its environment conducive and all their desires will get fulfilled.

As the Believer will be in the shade of his charities on the Day of Judgement before entering the Paradise, similarly he lives in this world in the shade of his faith and righteous deeds; the other materialistic things do not provide him with comfort and contentment. Because of his faith and good deeds, he will have Allah's help and protection; this has been indicated in many of the Sayings. For example: "Charity eliminates bad death."[1] In another Saying, it is state: "Any Muslim, who clothes another Muslim, will be in Allah's protection."[2] These and similar other Sayings prove that the Faithful will have shade of their charities in this world too. Faith and righteous deeds are actually means of cultivating a bond with Allah, and the effects of this connection are not less than any comfortable shade. This fact is such that it needs to be felt.

(٣) وَعَنْ زَيْدُ بْنِ خَالِدِ نِالْجُهَنِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ مَا لَمْ يُعَرِّفْهَا۔(مسلم)

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[1] Tirmizi.

[2] Ahmed, Tirmizi.

(3)It is narrated by Hazrat Zaid bin Khalid Juhni that the Prophet of Allah (pbuh) said: "Any who holds back a stray animal, has gone astray himself until he does not make a proclamation about it." [Muslim]

Explanation:Any person who finds a stray animal should make an announcement about it so that its owner can take it home. However, if that person holds back the stray animal and does not make any announcement and benefits from it, the Prophet of Allah (pbuh) says that he himself has gone astray and has thus wasted himself. Such a person does not carry any value in the sight of Allah and also in the sight of the people. This is the greatest loss that one can incur.

Realism

(١) عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتْقَاهُمْ. قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: فَيُوسُفُ نَبِيُّ اللهِ ابْنُ نَبِيِّ اللهِ ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ اللهِ. قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا۔ (مسلم)

(1)It is narrated by Hazrat Abu Hurairah that: People asked: "O Prophet of Allah, who is the most honoured among the people?" He said: "The one who fears (Allah) the most." They said: "We do not ask you about this." He said: "Then it is Yusuf, Messenger of Allah, son of the Messenger of Allah and the grandson of Khaleel Allah (Friend of Allah)." They said: "We do not ask you about this." He said: "Do you ask me about the Arab mines (tribes); those who were good in the Era of Ignorance are also good in Islam if they comprehend it." [Muslim]

Explanation: It is understood from this Saying that the similitude of people and tribes is that of a mine. Some are gold mines, some mines contain iron ore and some contain coal. Similarly, some families and tribes have inborn qualities of bravery, generosity, sense of honour, etc. The tribe of Quraish had such qualities and it was prominent both in the era of ignorance and in the Islamic era. Those who were good in unbelief were also good in Islam, and Islam further cultivated and strengthened their good qualities. Hence, after embracing Islam they performed amazing feats. When the personal

qualities of a person get combined with Islamic attributes, they become even more prominent. Without faith and Islamic beliefs, personal nobility of an individual or a nation is of no value in the sight of Allah.

Religion of Love

(١) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَحَتَّى أَنْ يُقْذَفَ فِي النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا۔ (بخاری)

(1)It is narrated by Hazrat Anas bin Malik that the Messenger (pbuh) said: "No person will find sweetness of Faith until he does not love a person except for the sake of Allah, and until he loves to be thrown into the fire rather than reverting back to the Unbelief after Allah has saved him from it, and until Allah and His Prophet do not become more beloved to him than everything else." [Bukhari]

Explanation: This Saying indicates that Faith is a sweet thing and perhaps there is no other thing sweeter than it. But one gets to taste such sweetness of Faith only when Allah's love becomes the pivot of his life, so much so that if he loves someone, he loves him for the sake of Allah alone and that none should be dearer to him than Allah and His Prophet.

It is understood from this Saying that belief in Allah and His Prophet does not mean just believing but one should love them deeply, because without this neither the sweetness of Faith can be acquired nor is it possible to prove one's true Faith. Hence, in one of the Sayings, the Prophet of Allah (pbuh) told Hazrat Umar: O Umar, you cannot be a Believer until I am not dearer to you than your own life."[1]

(٢) وَعَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: اَلْمَرْءُ مَعَ مَنْ أَحَبَّ۔(بخاری)

(2)It is narrated by Hazrat Abdullah that the Messenger (pbuh) said: "Man

[1] Bukhari.

will be with the one whom he loves." [Bukhari]

Explanation: It is narrated in another Saying that: A man came to the Messenger (pbuh) and asked: "When will be the Day of Judgement?" He (the Prophet) said: "What a pity; what have you done for it?" He said: "I have done nothing except that I love Allah and His Prophet." He (the Prophet) said: "You are with the one whom you love." When the Companions came to know that the Prophet of Allah (pbuh) has said that man would be with the one whom he loved, they were so happy on that day that they were happy to that extent only on the day when they had embraced the Faith.[1]

It should be kept in view that being together does not mean that everyone will have equal status. Rather, it means that they will not be far away from each other and they will have companionship of each other. But this happens only in case of true love. If someone claims that he loves Allah and His Prophet but does not follow their teachings and obey their ordinances, his claim will be considered false.

(٣) عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي. (مسلم)

(3)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah will say on the Day of Judgement: Where are those who used to love each other on account of My Sublimity; today I will shade them under my shade – the day when there is no shade except my shade." [Muslim]

Explanation: On the Day of Judgement, there will not be any shade except the shade of Allah and His Throne. The Hereafter is the abode of recompense. Among the people who are shaded under this shade will also be those who had loved each other in the world only for the sake of Allah. They knew that the loftiness and sublimity of Allah demands that we should not ignore His servants. We should be sympathetic towards them and this feeling should never get weakened, and we should love the obedient servants of Allah whom Allah likes. This love should be selfless and the intention should be

[1] Muslim.

to seek the good pleasure of Allah. This Saying shows how much Allah loves His servants. Islam actually demands selfless love in every aspect of life.

Blessed Religion

(۱) عَنْ اَبِیْ سَعِیْدِ نِالْخُدْرِیِّ قَالَ: قَالَ رَسُوْلُ اللّٰہِ ﷺ: بَیْنَا أَنَا نَائِمٌ، رَأَیْتُ النَّاسَ یُعْرَضُونَ عَلَیَّ وَعَلَیْہِمْ قُمُصٌ، مِنْہَا مَا یَبْلُغُ الثُّدِیَّ، وَمِنْہَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَیَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَیْهِ قَمِیصٌ یَجُرُّہُ). قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ یَا رَسُولَ اللّٰہِ؟ قَالَ: (الدِّینَ) ۔ (بخاری)

(1) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "I saw in the dream that people are being presented before me and they had shirts on them; some shirts were up to the breasts and some below them. Umar bin Khattab too was presented before me and he had on him a (long) shirt which he was dragging." People asked: "What is its interpretation, O Prophet of Allah?" He said: "It is the Religion (of Islam)." [Bukhari]

Explanation: This Saying is one among many of such Sayings which indicates that the Religion of Islam towards which the Prophet of Allah (pbuh) has been ordained to call the people is a blessing and mercy from Allah. Islam should also be explained that it is not just a responsibility but also a greatest blessing. Therefore, in some Saying Islam has been interpreted as milk and in another as a banquet. We are quoting below one Saying in which the Prophet of Allah (pbuh) has declared Islam as a blessing from different angles. The Prophet of Allah (pbuh) says:

رَأَیْتُ اللَّیْلَةَ كَأَنَّا فِیْ دَارِ عُقْبَةَ بْنِ رَافِعٍ وَأُوْتِیْنَا بِرُطَبِ بْنِ مَطَابٍ، فَأَوَّلْتُ أَنَّ الرِّفْعَةَ لَنَا فِی الدُّنْیَا وَالْعَاقِبَةُ فِی الْاٰخِرَةِ وَأَنَّ دِیْنَنَا قَدْ طَابَ۔ (ابو داؤد)

(1). "I saw in the dream in the night that I am in the house of `Uqba bin Rafe` and I was given the dates of Rutub bin Mataab (the best dates). I interpreted it that loftiness is for us in this world and the outcome in the Hereafter will

also be good, and indeed our Religion is the best."[Abu Dawood]

Explanation: In the Saying, Religion has been interpreted as a shirt. The shirt not only protects the body but it is also a source of adornment. In the aforesaid Hadeeth of Abu Dawood, it has been clearly indicated by the Prophet of Allah (pbuh) that through Religion we can get loftiness in the world and that the success is also linked to the Religion. Just think how much the Religion is a blessing and a source of honour and loftiness to us.

Character and Conduct

(۱) عَنْ عَبْدِ اللّٰه بْنِ عَمْرٍوقَالَ: قَالَ رَسُوْلُ اللّٰه ﷺ: اِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ اَخْلَاقًا۔ (بخاری، مسلم)

(1)It is narrated by Hazrat Abdullah bin `Amr that the Prophet of Allah (pbuh) said: "The best among you is the one who is best in morality." [Bukhari, Muslim]

Explanation: A person is considered to be good because of his morality. The extent to which one is good in his morality to that extent he will be considered good from the religious point of view. Religion is nothing but good character and conduct. However, the perception of morality in Islam is very wide. It encompasses the entire human life. According to Islam, the outcome of good character and conduct is that one should believe in one God and be grateful for his blessings and mercies, and try to walk on the straight path that He has chosen for us.

(۲) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ ﷺ قَالَ: اِنَّ اللهَ بَعَثَنِيْ لِتَمَامِ مَكَارِمِ الْاَخْلَاقِ وَكَمَالِ مَحَاسِنِ الْاَفْعَالِ۔ (شرح السنه)

(2)It is narrated by Hazrat Jabir that the Messenger (pbuh) said: "I have been sent to complete high moral standards and good qualities of deeds. [Sharah al-Sunnah]

Explanation: It should be understood that the Messenger is not sent to demonstrate wonderful things. He is sent to adorn people with high standards of morality and good deeds and take them to the highest standards

of character and conduct.

(٣) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ۔ (احمد)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "I have been sent to complete excellent morality." [Ahmed]

Explanation: In this Saying also it is stated that one of the duties of the Messenger is to teach the people high standards of morality. Morality is religion and religion is morality. If the Religion does not become morality of a person, he is actually very far away from the Religion, although people may consider him very religious.

No Monasticism in Islam

(١) عَنْ عَائِشَةَ اَنَّ النَّبِیَّ ﷺ بَعَثَ اِلٰی عُثْمَانَ بْنِ مَظْعُوْنٍ فَجَاءَهُ فَقَالَ: یَا عُثْمَانُ اَرَغِبْتَ عَنْ سُنَّتِیْ؟ قَالَ: لَا وَاللهِ یَا رَسُوْلَ اللهِ وَلٰکِنْ سُنَّتُكَ اَطْلُبُ۔ قَالَ: فَاِنِّیْ اَنَامُ وَاُصَلِّیْ وَاَصُوْمُ وَاُفْطِرُ وَاَنْکِحُ النِّسَآءَ فَاتَّقِ اللّٰهَ یَا عُثْمَانُ فَاِنَّ لِاَهْلِكَ عَلَیْكَ حَقًّا وَاِنَّ لِضَیْفِكَ عَلَیْكَ حَقًّا وَاِنَّ لِنَفْسِكَ عَلَیْكَ حَقًّا فَصُمْ وَاَفْطِرْ وَصَلِّ وَنَمْ۔ (ابو داوٗد)

(1)It is narrated by Hazrat Ayesha that the Messenger (pbuh) sent for `Uthman bin Maz`un and said: "O Uthman, do you dislike my tradition?" He said: "By Allah, no O Prophet of Allah; but I seek your tradition." He (the Prophet) said: "I sleep and also perform prayers; I do fast and also do not fast; and I marry women. Hence, fear Allah, O `Uthman. Your wife has right over you; your guest has right over you; and your soul has right over you. Hence, fast (on some days) and do not fast (on some); perform prayers (in the night for some time) and sleep (for some time)." [Abu Dawood]

Explanation: It is understood from this Saying that asceticism and exaggeration in acts of worship is against Islam. Only that much worship and self-denial is allowed which is permitted by the traditions of the Prophet. It is not right to neglect one's soul and members of his family and spend

all his time in worshipping. The traditions of the Prophet of Allah (pbuh) are the real guidance for us in this behalf. Any practice adopted against the practices of the Prophet of Allah (pbuh) has no value in the sight of Islam.

The method of praying for some time in the night and sleeping for some time, fasting on some days and not fasting on some is the natural way. It is not right to fast throughout the year. Man's wife and children have rights over him and also his guest and his own soul. Man should spend time in the worship of Allah to the extent that it should not make him neglect the rights of other people. Just acts of worship are not everything. Man should know that in the vicissitudes of life, only one reality is manifested; it is a crime to turn away from any one of them.

(٢) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَقُوْلُ لَا تُشَدِّدُوْا عَلٰى اَنْفُسِكُمْ فَيُشَدَّدَ عَلَيْكُمْ فَاِنَّ قَوْمًا شَدَّدُوْا عَلٰى اَنْفُسِهِمْ فَشَدَّدَ اللّٰهُ عَلَيْهِمْ فَتِلْكَ بَقَايَاهُمْ فِي الصَّوَامِعِ وَالدِّيَارِ رَهْبَانِيَّةً نِابْتَدَعُوْهَا مَا كَتَبْنَا عَلَيْهِمْ۔ (ابو داؤد)

(2) It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) was saying: "Do not be harsh on your souls, harshness will be upon you, because some people were harsh on their souls, Allah was harsh on them. These are their remnants that are found in the hermitages and monasteries; (Allah says) وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ "And the Monasticism they invented for themselves, We did not prescribe for them."[1] [Abu Dawood]

Explanation: This Saying very clearly says that there is no monasticism in Islam, because it is against its nature and objectives. If being harsh on oneself is religion then such a religion will be a disaster for him. It cannot be a guide for human life. The monasticism taught in the monasteries of Hindus, Buddhists and Christians is the very thing which is always sought to be discouraged. When people were harsh on themselves, Allah too left them to fend for themselves and they were under the false impression that they are achieving salvation. Islam considers monasticism against the Will of Allah and hence has asked its followers to desist from it. The remnants of monasticism can be found even today in the hermitages and

1 The Quran: 57:27

monasteries who have unnecessarily denied the comforts and gifts of life on themselves, and consider monasticism as the real religion; true religion does not teach renunciation.

Considerate to Facts

(١) عَنْ جَرِيرٍ قَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا، لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا. ثُمَّ قَرَأَ: وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ. (بخارى، مسلم)

(1) It is narrated by Hazrat Jareer that the Prophet of Allah (pbuh) said: "You will see your Lord as you see this (moon) – you do not find any impediment in seeing it in the crowd. If it is possible for you, protect the Prayer before the rising of the sun and before its setting." Then he recited (the Verse): وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ *"And celebrate the praises of thy Lord, before the rising of the sun and before (its) setting."[1] [Bukhari, Muslim]*

Explanation: The full moon was in the sky and looking at it the Prophet of Allah (pbuh) said to his Companions that they would see their Lord in the Hereafter as they were seeing it without any impediment in the midst of a crowd. It is stated that those who observe the Fajr and `Asr prayers will see their Lord in the Hereafter, because they do not worship the sun, but worship Allah Who has created it. Although the rising and setting of the sun herald the onset of day and night, the true Believer knows that the sun and the moon are just creatures and servants of Allah; they are not to be worshipped, but their Creator, Allah, is to be worshipped.

(٢) عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: حِينَ ناموا عَنِ الصَّلَاةِ، قَالَ النَّبِيُّ صلى الله عليه وسلم إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا حِينَ شَاءَ. فَقَضَوْا حَوَائِجَهُمْ، وتوضؤوا إِلَى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ، فَقَامَ فَصَلَّى. (بخارى)

(2) It is narrated by Hazrat Abu Qatada that when the people slept over and missed the (Fajr) prayer, the Messenger (pbuh) said: "When Allah wished He seized your souls and when He wished He returned them." Hence, people

1 The Quran: 50:39

relieved themselves and had their ablutions until the sun rose and became white, then he stood up and prayed. [Bukhari]

Explanation: It is also mentioned in the Holy Quran that Allah seizes our souls in the state of sleep:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى: (الزمر:42)

"It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep; those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed." (The Quran, 39:42)

That is, every person experience death during his sleep-in order that he could understand that Allah has the power to seize his soul and end his freedom. After death man exists but is not free and is in the power of Allah. To understand the life after death, the world of dreams is enough. When man wakes up, he is sent back again into this world and his power to act and perform is restored. However, at a given time, he has to taste real death after which he cannot come back into this world.

(٣) عن أَبِى هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ. (بخارى)

(3)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When the Day of Judgement nears, the dream of the Believer will not be false, and the dream of the Believer is one part of the forty-six parts of the prophethood." [Bukhari]

Explanation: On the Day of Judgement, every secret is laid open, and it will be impossible to deny the truth. It is stated by the Prophet of Allah (pbuh) that when the Day of Judgement nears, the Believer will dream true dreams. That is, whatever he sees in the dream will come true. This would be so because of the fast arrival of the Day of Judgement.

Another important point has been mentioned in this Saying that the dream of the Believer is one part of the forty-six parts of the prophethood. The true dream of the Believer has a kind of similitude to the prophethood. Man has no control over his dreams. He sees what is shown to him. This is also true with regard to the prophethood. A prophet is always under the supervision of Allah. Man gets to know something through dreams, which otherwise he cannot know through worldly means. Therefore, true dreams of the Believer are similar to the prophethood. However, in spite of this similarity, prophethood is quite different which can be experienced only by the prophets. But the true dreams of the Believers are the proof that there are means of obtaining knowledge other than the materialistic source which are more reliable, and that source is prophethood and revelation. When Allah bestows prophethood on a person, He conveys His message through nonmaterial means and methods. This is known as prophethood and revelation in the religious terminology.

Unity of Religion

(١) عن أبي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، وَالْأَنْبِيَاءُ أَوْلَادُ عَلَّاتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ. (بخارى)

(1)It is narrated by Hazrat Abu Hurairah: I have heard the Prophet of Allah (pbuh) saying: "I am closer to Son of Maryam (Jesus) than the people. The Messengers are like "allati" brothers (i.e. they are of one faith, but of different religious laws or ordinances), and there is no Messenger between me and him (i.e. Jesus)." [Bukhari]

Explanation: The Prophet of Allah (pbuh) said that he is closer to Prophet Jesus, because there was no Messenger between Prophet Jesus (pbuh) and him. Generally speaking, all Messengers are closer to each other, because they are similar to allati brothers. Allati brothers are those whose mothers are different but father is one. Similarly, the religion that the Messengers have brought has always been one in respect of fundamental beliefs and teachings, but they had been given different religious laws and ordinances according to the circumstances of the era in which they were sent. Hence,

this Saying denies the perception that religions can be many and all of them can be true; the ideology of unity of religions is quite wrong. Since there had never been any differences as regards the fundamental beliefs and teachings, the teachings of different Messengers cannot be construed as different religions; all of them had called people towards only one religion, and that is, Islam. Hence, the slogan should not be unity of religions, but should be of unity of religion.

If differences are found in different religions in respect of fundamental beliefs and teachings, then one cannot call each of them as true religion, because clash of truth cannot be perceived at all.

Official Duty of the Muslim Brotherhood

(١) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ. (مسلم)

(1)It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) said: "If you speak well of someone, Paradise becomes mandatory for him, and if you speak evil of someone, Hell becomes mandatory on him. You are witnesses of Allah on the earth; you are witnesses of Allah on the earth; you are witnesses of Allah on the earth. [Muslim]

Explanation: It is understood from other narrations that the Prophet of Allah (pbuh) uttered the words in the beginning of the Saying on a particular occasion when his Companions praised a dead man when his bier was passing by and expressed bad opinion about another dead man whose bier also passed by.

The phrase of the Saying: You are witnesses of Allah on the earth" is of fundamental importance. Although initially it was addressed to the Companions of the Prophet, every Muslim is the witness of Allah on this earth. In other words, bearing witness of the Truth is the official duty and responsibility of the Muslims. Negligence in discharging this duty is unacceptable. It is the duty of the Muslims to lead the people of the world

in every field of life and save the people from every kind of evil and evil practices. This duty of bearing witness of the Truth has also been ordained in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ (المائدة:8)

"O you who believe, stand out firmly for Allah, as witnesses to fair dealing." (The Quran, 5:8)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ط (البقرة:143)

"Thus, have We made of you an "Ummah" justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves." (The Quran, 2:143)

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ (الحج:78)

"That the Messenger may be a witness for you, and you be witness for mankind." (The Quran, 22:78)

(٢) عن أبي هريرةَ -فيما أعلمُ- عن رسول الله صلى الله عليه وسلم قال: «إن الله يبعث لهذه الأمة على رأس كلِّ مِئة سنةٍ من يُجَدِّدُ لها دينَها (ابو داؤد)

(2) It is narrated by Hazrat Abu Hurairah that I know for sure that the Prophet of Allah (pbuh) said: "Allah will send at the head of every century such a person in this Brotherhood who will revive His religion for Him." [Abu Dawood]

Explanation: That is, that person will revive the Religion and breathe in it new spirit, and cultivate anew courage and determination in its followers. According to Islam, Prophet Muhammad (pbuh) is the last prophet and there is no need for the coming of a new prophet. After Prophet Muhammad (pbuh), it is the Day of Judgement which will come when people will be judged according to their deeds. The righteous will be rewarded and the evil-mongers will be punished.

For the guidance of mankind, the teachings of the Quran and the Prophet of Allah (pbuh) are enough. Apart from these the lives of the Companions

of the Prophet also act as guidance for us. No doubt, time changes and the attitudes of the people also change. But in spite of all these, man's spiritual, moral and psychological needs never change. Therefore, the Quran and the teachings of the Prophet of Allah (pbuh) are enough to guide mankind till the Day of Judgement. The fact cannot be denied that with the passage of time, man faces new issues and problems. But there is no need to change the Religion itself because of the new issues and problems. The only need is to apply diligently the principles of Islam to solve the new issues and problems without changing the religion itself. Keeping in view this great objective, it has been promised in this Saying that at the head of every century Allah will send such reformers in the Muslim Community who will revive the Religion of Islam. They will strengthen Islam, remove the defects and innovations in the Islamic beliefs and practices, and present the true picture of Islam before the world in general and the Muslim Community in particular. Islam will always remain vibrant because of their efforts and they will remove all the doubts created by the people and the circumstances. They will prove from their scholarly and practical works that Islam is not a static religion but is a vibrant religion. They will also prove that man will always be in need of Allah's guidance even when he has made tremendous progress and achievements in the field of science and technology. Islam is not an impediment in the progress of mankind. One of the fundamental objectives of Islam is building man's character and conduct. It also guides man in all the segments of his life whether it pertains to social, political, economical or any other segment.

History proves that the promise of the Prophet of Allah (pbuh) was fulfilled, and in every era such reformers were found who revived Islam; such reformers will be born in future also. The Prophet of Allah (pbuh) has also predicted that there will always be a group of people in the Muslim Community who will remain firmly established on truth and who will strive and struggle for it. It will never happen that the entire Community will go astray and the truth will just remain in the chronicles of the past. The Religion of Truth (Islam) will always remain in its authentic form. No one will be able to argue on the Day of Judgement that he was in search of Truth and he could not

find it in the world. No doubt, apart from Islam, all other religions have become unauthentic. Such contradictory and unscientific things are found in them that they cannot be followed nor can they supply knowledge to the people about the truth. On the contrary, they drag the people away from the truth. But, even today, the seekers of Truth can find it in Islam. The people of falsehood fear Islam and they adopt every kind of immoral and unlawful methods to eradicate it.

It is to be noted that with the passage of time, circumstances change and new issues and problems crop up. The Quran was revealed in a particular era and the teachings of the Prophet of Allah (pbuh) have also been issued in particular circumstances. The question is how far the Islamic scholars would be successful in understanding the Will of Allah in the circumstances quite different from the circumstances in which the Quran was revealed and the Prophet of Allah (pbuh) guided his followers, and not only correctly guide the Muslim Community but practically show the world that Islam is not a static religion incompatible with the present world and that it will always guide man in every era and will not become a chronicle of the past. The next Saying shows that whatever may be the situation, Islam is enough for the guidance of mankind. The only requirement is that one should make use of diligent contemplation in the application of the Islamic principles to seek the solutions for new issues and problems. The comprehensiveness of the Islamic teachings and the sagaciousness of its ideology will always guide us.

(٣) عن معاذ بن جبل: أن رسولَ الله صلى الله عليه وسلم لما أراد أن يَبعَثَ معاذاً إلى اليمن، قال: «كيف تَقضِي إذا عَرَضَ لكَ قَضاء؟ » قال: أَقْضِي بكتابِ الله، قال: «فإن لم تَجِدْ في كتابِ اللهِ؟ » قال: فبسُنةِ رسولِ الله صلى الله عليه وسلم، قال: «فإن لَمْ تَجِدْ في سُنةِ رسولِ الله صلى الله عليه وسلم ولا في كتابِ الله؟ قال: أجْتَهِدُ رأيِ ولا آلُو، فضربَ رسولُ الله صلى الله عليه وسلم صَدْرَهُ وقال: الحمدُ لله الذي وَفَّق رسولَ رسولِ الله لما يَرضَى رسولُ الله. (ترمذی، ابو داؤد، دارمی)

(3)It is narrated by Hazrat Mu`az bin Jabal that when the Prophet of Allah (pbuh) sent him to Yemen, he asked: "How would you decide when a case is presented before you for adjudication?" He said: "I would adjudicate according

to the Book of Allah." He (the Prophet) asked: "If you do not find (any clear instructions) in the Book of Allah?" He said: "Then according to the Traditions of the Prophet of Allah." He (the Prophet) asked: "If you do not find (any clear instructions) in the Traditions of the Prophet of Allah?" He said: "Then I will contemplate diligently and will spare no effort." He said that the Prophet of Allah (pbuh) struck at his chest and said: "All praise be to Allah Who has given the messenger of the Prophet of Allah the means and resources which the Prophet of Allah likes." [Tirmizi, Abu Dawood, Darmi]

Explanation: This Saying indicates that man's intellect and thinking power has a special status in the Religion. The scholars can easily solve all the new issues and cases whose solutions have not been clearly mentioned in the Quran and the Sunnah with the help of the intellect in the light of the fundamental teachings and principles of Islam. Hazrat Mu`az bin Jabal had an eminent position in the knowledge of the Quran and Sunnah and understanding of Islam. He knew it very well that if any issue comes for adjudication, one should refer to the Quran and the Sunnah in the first instance. If no clear instructions are available there, then it should be decided based on diligent contemplation in the light of the Quran and the Sunnah. Since the answers given by Hazrat Mu`az bin Jabal to the questions of the Prophet of Allah (pbuh) were in accordance with the requirements of the Religion and the Islamic nature, the Prophet of Allah expressed his happiness over it.

According to the scholars of Hadeeth, the chain of this Saying is not strong. However, its correctness cannot be denied on the basis of internal scrutiny (Dirayat). On the basis of this Saying, the scholars and jurists of the Islamic Community of every era have solved thousands of issues and problems about which no clear instructions were found in the Quran and the Sunnah.

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Call to Religion of Islam

Importance of Calling to Religion

(١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً. (بخارى)

(1)It is narrated by Hazrat Abdullah bin `Amr that the Prophet of Allah said: "Convey from me even if it is only one Verse." [Bukhari]

Explanation: That is, it is the responsibility of the followers of the Prophet of Allah (pbuh) that they should publicise his message, and that every person should try to take part in it. If a person has knowledge of just one Verse, he should convey it to others and he should not wait to first collect large amount of knowledge and then start the work of propagation. Whatever knowledge a person has, he should not hide it but try to convey to as many people as possible so that they could be benefitted.

Today, we Muslims have not the knowledge of just one Verse, but have with us the entire Quran brought by the Prophet of Allah (pbuh) and the Religion of Islam in its complete form. It would be a great disobedience of the Prophet of Allah (pbuh) if we neglect to convey it. If it is not correct to keep hidden even one Verse and it should be conveyed to others, then one can understand how wrong it would be if we keep with us the entire Quran which has got nearly 6666 Verses and do not convey it to others.

(٢) عن ابن سعد- عن النبيّ صلى الله عليه وسلم قال: «واللهِ لأن يُهدَى بِهُداكَ رجلٌ واحدٌ خَيرٌ لَكَ مِن حُمْرِ النَّعَمِ (ابو داؤد)

(2)It is narrated by Hazrat Sa`d that the Messenger said: "By Allah, if Allah gives guidance to one person through you, it is better for you than red

camels." [Abu Dawood]

Explanation: Taking up propagation of Religion has been encouraged in this Saying and it has been mentioned that no one should consider propagation as an inferior activity. If a person gets guidance through our efforts, it is better than getting red camels. The Prophet of Allah (pbuh) has given the example of red camels because the Arabs valued them much and they were dear to them.

Look at this from another angle. No other precious thing of the world can be compared with the value of human being. The loftiness of the act of removing the most precious thing on earth which is known as man from the wrong path and guiding him on the path of Truth can be understood by everyone.

(٣) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا .(مسلم)

(3)It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "To go out in the path of Allah in the morning or evening is better than the world and whatever in it." [Muslim]

Explanation: In this Saying also the loftiness of striving in the path of Truth has been described. Whatever struggle and striving is made in the propagation and domination of the Religion of Truth is considered as part of the struggle in the path of Truth. That person is the luckiest who got the opportunity to serve and propagate the Religion. The world and its entire things are temporary and perishable, but the struggle of the Believer for the Religion is of permanent value. Because of this struggle and his striving characteristic, a Believer will be bestowed with such gifts in the Hereafter that are permanent and lasting.

(٤) وعن أَبِي عَبْسٍ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: (مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللهِ فَتَمَسَّهُ النَّارُ. (بخارى)

(4)It is narrated by Hazrat Abu `Abs that the Prophet of Allah (pbuh)

said: "The Fire will not touch the feet of that servant (of Allah) that have been covered with dust in the Path of Allah." [Bukhari]

Explanation: That is, if we desire that the Fire of Hell should not touch us and we should save ourselves from the wrath of Allah, we should become active in the Path of Allah and face all the difficulties of this path. We will get tired in the Path of Allah and our feet and clothes will get soiled, but we have to keep on striving without caring for all such discomforts and difficulties. This is the only real and sure path through which we can become eligible for admittance into the Paradise and save ourselves from the fire of Hell.

(٥) عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ. (ترمذی)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "That man will not enter the Fire who has wept on account of fear of Allah until the milk does not flow back into the udder, and on a servant (of Allah) the dust in the Path of Allah will not combine with the smoke of the Hell." [Tirmizi]

Explanation: The condition of esoteric i.e. the heart of a Believer has been described in this Saying and the direction that his life takes in the practical world has been stated. The condition of his heart is such that when the fear of Allah overwhelms his heart, he cries out and tears come out of his eyes; these tears are quite valuable. As the milk which has come out of the udder cannot go back into it, similarly there is no possibility of the man going into the Hell who weeps because of fear of Allah. This is the best glad tiding for those who fear Allah.

In the practical world, the Believer is a soldier of Allah. He strives in the Path of Allah. He loves the tiredness and the dust of the Path of Allah more than those comforts of life which keep him away from the struggle for the establishment of the Religion of Allah and dominance of the Word of Allah.

Many narrations of similar text are available in other books of Ahadeeth.

In a narration found in Nasai, it is stated: "(The dust of the path of Allah and the smoke of Hell) will never combine in the nostrils of any Muslim." In another narration found in Nasai, it is stated: "(The dust of the path of Allah and the smoke of Hell) will never combine in the stomach of any servant (of Allah), and the greediness and stringiness and faith will never combine in the heart of any servant (of Allah)."

The thing that has been stressed in all these narrations is that it is impossible for a Believer to have the share of both the dust of the Path of Allah and the smoke of Hell. It is quite impossible for the one to face the smoke of Hell in the Hereafter while he had spent his life in striving in the Path of Allah.

Tests and Trials of Path of Truth

(١) عَنْ سَعْدٍ، قَالَ: سُئِلَ رَسُولُ اللّٰهِ صلى الله عليه وسلم عَنْ أَشَدِّ النَّاسِ بَلاءً، قَالَ: الأَنْبِيَاءُ، الأَمْثَلُ، فَالأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صُلْبًا، ابْتُلِيَ عَلَى قَدْرِ ذٰلِكَ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ هُوِّنَ عَلَيْهِ، فَمَا زَالَ كَذٰلِكَ حَتّٰى يَمْشِيَ عَلَى الأَرْضِ مَا لَهُ ذَنْبٌ. (شرح السنة للبغوي)

(1)It is narrated by Hazrat Sa`d that the Messenger was asked: "Who among the people are put to severe test?" He said: "The Messengers; then those who are closer to them in perfection. Man is put to test according to his religiosity; if he is firm in his Religion, his test will also be rigorous, and if he is soft in his Religion, it will be easy on him; this will continue until he walks without a sin on him." [Sharhussunna lil Baghwi]

Explanation: The Believers are put to test in the Path of Religion. The evil-mongers and the enemies of Religion never like the Religion of Truth to progress and prosper. Therefore, they always raise impediments in the path of the people of Truth. The Believers are put to test according to their degree of religiosity. If they remain firmly established on their Religion, never neglect to propagate it, neither compromise in this work nor negotiate with the people of falsehood, they will be put to severe test. In this regard, the first distinctive group is that of Messengers of Allah (peace be upon them). After them, those who are closer to the Messengers in perfection will be

put to test according to their religiosity. This cycle of test and trial will be going on in one way or the other. The sincere and truthful servants of Allah will live on this earth in this manner that there would not be any kind of blame on them. They come out of the tests successfully. The falsehood never succeeds in turning them away from the Truth. They are never neglectful of their responsibilities.

(٢) عن خَبَّابٍ قال: أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ مُتَوَسِّدٌ بُرْدَةً وَهُوَ فِي ظِلِّ الْكَعْبَةِ، وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَدْعُو اللَّهَ، فَقَعَدَ وَهُوَ مُحْمَرٌّ وَجْهُهُ، فَقَالَ: (لَقَدْ كَانَ مَنْ قَبْلَكُمْ لَيُمْشَطُ بِمِشَاطِ الْحَدِيدِ، مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُوضَعُ الْمِنْشَارُ عَلَى مَفْرِقِ رَأْسِهِ، فَيُشَقُّ بِاثْنَيْنِ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَلَيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ. (بخاری)

(2)It is narrated by Hazrat Khabbab: I went to see the Messenger (pbuh). He was resting his head upon the (folded) outer garment under the shade of the Kába. We had suffered great violence from the polytheists. Hence I said: "Don't you invoke Allah?" He sat up and his face became red and he said: "Before you, (the body of) a person used to be combed (scraped) with iron combs that no flesh or tendons remained on his bones, but that did not dissuade him from his Religion; and a saw used to be placed in the middle of the head of another and he was cut into two, but that did not dissuade him from his Religion. By Allah, Allah will certainly complete this command (Religion) until a rider will travel from San`a to Hadhramaut in such a way that he will not fear but Allah." [Bukhari]

Explanation: In some other narrations, after the words: "he will not fear but Allah" the words: "and the wolf attacking his sheep; but you are hasty" have also been reported. This means that when Islam is fully established, there will be such peace on earth that a lone traveller can travel to distant places without any fear except the fear of Allah or the fear of the wolf attacking his flock of sheep.

Several important things are understood from this Saying. It is understood

that the Faith and Religion are so valuable that they cannot be given up even if a person is cut into two with a saw or his flesh and tendons are scraped away from his body with iron combs. We find such incidents in history where cruel people of unbelief used to cut alive the Believers into pieces, but still they remained firm on their Faith and Religion till the end; they knew that such difficulties were bound to come in the Path of Religion.

It is also understood from this Saying that one should not be hasty when striving to establish the Religion; this work demands patience, endurance and forbearance. Only those will be successful who continuously strive hard in this field and show perseverance.

It is further understood from this Saying that establishment of peace and tranquillity is linked with the establishment of the Religion. Establishment of Religion means that the Religion is established in its entirety and that people fear only Allah and they are safe from every kind of oppression and atrocities.

(٣) عن معاويةؓ قال سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ. (بخارى، مسلم)

(3) It is narrated by Hazrat Mu'awiyah: I heard the Messenger (pbuh) saying: "There will always be a group in my Brotherhood who will be engaged in the establishment of the Religion of Allah; those who abandon them and those who oppose them cannot harm them till the arrival of Allah's judgement, and they will remain in this state." [Bukhari, Muslim]

Explanation: This Saying shows that the people of Truth will be put to test and trial. They will not only be opposed but they will be denied support and help and will be abandoned. In spite of this, there will always be a group of righteous people who will be engaged in the protection of the Religion. It will try to fulfil all the requirements of the Religion according to the prevalent situations. Such struggle for the protection and establishment of the Religion will continue till the Day of Judgement.

Nature of Call to Islam

(١) عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللهِ عز وجل، فَإِذَا عَرَفُوا اللهَ، فَأَخْبِرْهُمْ أَنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ. (مسلم)

(1) It is narrated by Hazrat Ibn Abbas that when the Prophet of Allah (pbuh) sent Mu'az to Yemen, he told (him): "You are going to a community of the People of the Book. The first thing towards which you should call them is the worship of Allah. When they recognise Allah, inform them that Allah has obligated upon them five prayers during their day and night. When they start doing so, inform them that the Mighty and Exalted Allah has obligated upon them Zakat which will be collected from their wealth and returned to their own indigent. When they agree, collect Zakat from them, but spare their most prized possessions." [Muslim]

Explanation: It is understood from this Saying that the real nature of the propagation work of the Prophet of Allah (pbuh) was inviting people to worship and serve Allah alone, recognise their Creator and understand the rights of Allah and the duties towards fellow human beings and other creatures of Allah. One of the rights of Allah upon his servants is that they should recognise Him and worship and serve Him alone. They should bow their heads before Allah at the five appointed hours of Salat. Salat is the fundamental and most important right of Allah which should be fulfilled by everyone. After offering Salat, a person is not free to act as he wishes. Rather, the Salat itself demands that man should abide by the commands of Allah in other segments of his life and he should keep away from Allah's disobedience.

Zakat is the foremost right of servants of Allah. Zakat is obligatory upon the wealthy. The amount of Zakat is spent on the poor and indigent. It is stated in another Saying reported in Bukhari that: تؤخذ من أغنيائهم، وترد في فقرائهم

"Zakat is collected from their wealthy and spent on their indigent." It has been further instructed that while collecting Zakat, the prized possessions of the people should not be chosen, because it might hurt the feelings of the people.

(۲) عن جابر بن عبد الله، قال: كان رسولُ الله صلى الله عليه وسلم يَعرِضُ نفسَه على الناس بالموقف، فقال: ألا رجل يَحمِلُني إلى قَومِهِ، فإنَّ قريشاً قد مَنَعوني أن أُبلِّغ كلامَ رَبِّي. (ابو داؤد)

(2)It is narrated by Hazrat Jabir bin Abdullah that the Prophet of Allah (pbuh) used to present himself before the people at the Mauqif and say: "Is there any man who can take me to his people because the Quraish has stopped me from conveying the Message of my Lord." [Abu Dawood]

Explanation: Mauqif means the ground of Arafat where all the Hajjis gather at the time of Hajj. The Prophet of Allah (pbuh) was so eager to convey Allah' Message that he wished that any person could take him (the Prophet) to his people so that he could convey to them the Message of Allah and that after accepting the Message they could achieve success both in this world and in the Hereafter. From the wordings of the Saying, "the Quraish has stopped me from conveying the Message of my Lord," it is understood that the Prophet of Allah (pbuh) was conveying Allah's Message through the Word of Allah; one cannot imagine a better way of conveying Allah's Message than through Allah's words. Hence, the most effective way of calling to Islam is through the Quran because none can better explain the Message of Allah than Allah Himself.

(۳) عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ: انْطَلِقُوا إِلَى يَهُودَ. فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ، فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَنَادَاهُمْ: يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا. فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ، فَقَالَ: ذَلِكَ أُرِيدُ. ثُمَّ قَالَهَا الثَّانِيَةَ، فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ. (بخاری)

(3)It is narrated by Hazrat Abu Hurairah: We were sitting in the Masjid

when the Prophet of Allah (pbuh) came to us and said: "Depart towards the Jews." We went with him till we reached "Bait al-Midraas." The Messenger (pbuh) stood up and called them: "O community of Jews, accept Islam you will be safe." They said: "You have indeed conveyed (the message), O Abu al-Qasim (pbuh)." He (the Prophet) said: "That was my objective." When he repeated these words a second time, they said: "You have indeed conveyed (the message), O Abu al-Qasim (pbuh)." [Bukhari]

Explanation: This is part of a lengthy Saying; the exile of the Jews has also been mentioned in it, which we have not quoted here. When the Prophet of Allah (pbuh) decided to exile the Jews because of their mischief and intrigues, at that time too he called upon them to accept Islam so that they could be safe in this world and the Hereafter. At that time too, the Jews had said: "You have indeed conveyed (the message), O Abu al-Qasim (pbuh)." The Prophet of Allah (pbuh) also had said that he too wanted to convey the Message to them and that he should not be blamed that he neglected in inviting them to Islam; now that he had conveyed the Message, it is up to them to accept or reject it.

(٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا (مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any who invited towards Guidance will get the reward equivalent to the rewards of those who followed it (the guidance) and there will not be any reduction in their (own) rewards, and any who invited towards misguidance, upon him will be sin equivalent to the sins of those who followed it (the misguidance) and there will not be any reduction in their (own) sins." [Muslim]

Explanation: Islam is nothing but Guidance and hence inviting towards Islam is also known as inviting towards Guidance. Without accepting Islam, it is impossible for man to reform himself and achieve success. The loftiness of inviting towards Islam described in this Saying is quite extraordinary.

The propagator of the Truth will get the reward equivalent to the rewards of all those who accept the Guidance because of his efforts. Inviting towards Islam is known variously as Inviting towards Allah; Inviting towards Faith; Inviting towards Forgiveness; Inviting towards Salvation; Inviting towards Righteousness; Inviting towards Abode of Peace, etc.

On the contrary, if a person propagates misguidance and invites people towards evil, he will be awarded punishment equivalent to the punishments of all those who followed him because he is the cause for the misguidance of all those who followed him.

Inviting Towards Faith

(١) عَنِ الْعَبَّاسِؓ بْنِ عَبْدِ الْمُطَّلِبِ قال رَسُولَ اللّٰهِ صلى الله عليه وسلم: ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا. (مسلم)

(1) It is narrated by Hazrat Abbas bin Abdul Muttalib that the Prophet of Allah (pbuh) said: "That person relished the taste of Faith who accepted Allah as his Lord, Islam as his Religion and Muhammad as his Prophet." [Muslim]

Explanation: There are many aspects of Islam. Basically, it is an invitation to Faith. It is very difficult to take even one step on the path of Islam without Faith. The entire structure of Islam is raised on the foundation of Faith. Therefore, the first demand made by Islam on man is to believe in the realities presented by it. He should believe in Allah as his Lord and Master, believe Islam to be the true Religion and adopt it in his life and accept Prophet Muhammad (pbuh) as Allah's last Prophet who has been sent to guide the human beings.

Only that Faith is reliable which is accepted with willingness and one should not have any kind of unpleasant feelings about it. Only then a person relishes the sweetness of Faith and he considers it as the tastiest thing of his life. There is a clear mention of inviting towards Faith in the Quran:

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِي لِلْإِيمَانِ أَنْ اٰمِنُوا بِرَبِّكُمْ فَاٰمَنَّا (آل عمران:193)

"Our Lord, we have heard the call of one calling (us) to Faith, 'Believe ye in the

Lord,' and we have believed." (The Quran, 3:193)

Inviting Towards Islam

(١) عَنْ أَنَسٍ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: (أَسْلِمْ). فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ صلى الله عليه وسلم، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ. (بخارى)

(1)It is narrated by Hazrat Anas that a Jewish boy used to serve the Messenger (pbuh). When he fell ill, the Messenger (pbuh) visited him. He sat near his head and told him: "Accept Islam." The boy looked at his father who was near him. He (the father) said: "Obey Abu al-Qasim (i.e. Hazrat Muhammad)." Hence, he (the boy) accepted Islam. When the Messenger (pbuh) came out, he said: "Praise be to Allah Who saved him (the boy) from the Fire." [Bukhari]

Explanation: This Saying shows how worried the Prophet of Allah (pbuh) was used to be to save the people from the torments of Hell. When he visited the sick Jewish boy, he was worried that if the boy died before accepting Islam, he would not be able to save himself from the hell fire. Hence, he asked him to accept Islam, which fortunately he did.

It is understood from this Saying that a propagator should never be careless about his duties as a propagator. Whenever he gets an opportunity to invite people towards Islam, he should never let it go because perhaps with his efforts someone might accept Islam and thus save himself from the failures of this life and the punishments of the Hereafter. Every sensitive person can gauge the value of striving in the propagation work.

Invitation Towards Allah

(١) عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَجِلُّوا اللهَ يَغْفِرْ لَكُمْ. (احمد، ترمذی)

(1)It is narrated by Hazrat Abu Darda that the Prophet of Allah (pbuh) said: "Venerate and exalt Allah, He will forgive you." [Ahmed, Tabarani]

Explanation: The Prophets of Allah (peace be upon them) have always invited their respective people towards the worship of one God. The summary of their entire mission was to make people recognise their Creator and Lord; feel His Greatness; believe in Allah and accept His servitude because none other can be their creator except Allah and hence they should worship and serve Allah alone and desist from associating others with Him.

It has been instructed in this Saying that man's foremost duty is to keep in his mind the greatness and exaltedness of Allah and should never be careless in venerating and exalting Him. If man venerates and exalts Allah and fulfils the demands of such veneration, he will find Allah most merciful; He will forgive his sins and will cover him with His mercy. This was the same message that Prophet Noah (peace be upon him) had conveyed to his people. He had said to his people in a complaining tone: مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا "What is amiss with you that you do not look forward to the majesty of Allah."[1] That is, Hazrat Noah said to his people that the majesty and greatness of Allah demands that they should fear and worship Him alone and obey him (Hazrat Noah) as Allah's Prophet; then He would forgive all their sins: أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ ۝ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ (نوح:4-3)

"That you should worship Allah, fear Him, and obey me, so He may forgive you your sins." (The Quran, 71:3-4)

All the segments of life get encompassed under the veneration and exaltedness of Allah. Hence, loving someone just for the sake of Allah also comes under the veneration of Allah. It is narrated in one of the Sayings: ما أحبَّ عبدٌ عبدًا للهِ إلا أكرم ربَّه عز وجل "Any servant (of Allah) loved another servant of Allah just for the sake of Allah, he venerated his Exalted and Mighty Lord."[2]

(٢) عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَا أُوحِيَ إِلَيَّ أَنْ

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[1] The Quran, 71:13.

[2] Ahmed; narrated by Hazrat Abu Umama.

أَجْمَعَ الْمَالَ، وَأَكُونُ مِنَ الْمُتَاجِرِينَ، وَلَكِنْ أُوحِيَ إِلَيَّ أَنْ: سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ، وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ. (شرح السنة)

(2) Hazrat Jubair bin Nufair narrates in a Mursal[1] narration that the Prophet of Allah (pbuh) said: "Revelation has not been sent to me that I should gather wealth and become a trader; rather revelation has been sent to me that: "Celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration. And serve thy Lord until there come unto thee the Hour that is Certain." [Sharah al-Sunnah]

Explanation: This is an important Saying. This Saying clearly states that the objective of human life is not trading or gathering wealth; wealth and property cannot be the objectives of life. It cannot be denied that wealth is a necessity of the worldly life. Therefore, wealth has been denoted as a good thing. But it is wrong to consider trading and gathering of wealth as the objective of life. The mission with which the Prophets of Allah (peace be upon them) were sent and the objective for which revelation was sent to them was for something else. Hence, the Prophet of Allah (pbuh) says that revelation was sent to him from Allah to recognise and understand His attributes, beauty and perfection so that he could praise Allah spontaneously and if not satisfied with praising, prostrate before Him and thus demonstrate His Sublimity, Exaltedness and Greatness. Since whatever beauty, excellence and perfection found in the universe are the creation and bestowal of Allah, the objective of man's life should be nothing but to serve and worship Allah alone; this should not be a temporary course of action, but should continue till the last breath. Any other conduct or course of action would be nothing but ignoring the reality, foolishness and unbelief.

(٣) عن أبي الدرداء عن النبي صلى الله عليه وسلم قال: قال الله عز وجل: إني والإنسُ والجِنُّ في نبأ عَظِيمٍ أخْلَقُ ويَعْبُدُ غَيْرِي، وأرْزُقُ ويَشْكُرُ غَيْرِي. (بيهقى)

(3) It is narrated by Hazrat Abu Darda that the Prophet of Allah (pbuh) said: "Almighty Allah has said: "The issue between Me, the Jinn and the man is

[1] *"Mursal"* is that incompletely transmitted Saying of the Prophet which rests on a chain of authorities that goes no further than the second generation after the Prophet.

like a great (tragic) news; I create him and he worships others and I provide him with means of subsistence and he thanks others." [Baihaqi]

Explanation: The Prophet of Allah (pbuh) has quoted Verses 98-99 of Surah al-Hijr in this Saying. This Saying describes what could be the most tragic and unfortunate incident than the Jinns and human beings forgetting to fulfil the rights of Allah. Allah is their Creator but they worship others; Allah provides them with means of subsistence and they show gratefulness to others. The most desirable attitude for the Jinns and the human beings is to worship and serve Allah alone and be grateful to Him alone. As being thankful to the one who provides sustenance is a rational and ethical act, similarly development of love for Allah is also a natural act because He has created us and bestowed us with intellect and wisdom. Worship and servitude are in fact the extreme form of love; this extreme form of love for Allah is actually required.

(٤) عَنْ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ خَلْفَ رَسُولِ اللّٰهِ صلى الله عليه وسلم يَوْمًا، فَقَالَ: يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ، احْفَظِ اللّٰهَ يَحْفَظْكَ، احْفَظِ اللّٰهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللّٰهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ. (ترمذی)

(4) It is narrated by Hazrat Ibn Abbas: Once I was sitting behind the Messenger (pbuh) on his mount when he said: "O boy, be heedful of Allah, He will protect you; be heedful of Allah, you will find Him before you; when you beseech, beseech Allah; and when you seek help, seek help from Allah." [Tirmizi]

Explanation: This is an important part of a lengthy Saying. It is said that if you are heedful of Allah and if you do not ignore him and fulfil all His rights, Allah will never ignore you and He will always protect you. If you are heedful of Allah, He will also protect you. It is not difficult for Allah to grant you the position of observation, i.e. you can see Allah in front of you through your insight and you will feel as if you are seeing him with your open eyes and in such a state you feel all other things as if they are nonexistent.

Ignoring such a Benevolent and Omnipotent Entity and trusting others cannot be the correct behaviour. If you want to have something, ask it

from Allah; if you want any assistance and help, seek it from Allah because He alone has the power to provide you everything you need and it is very easy for Him to do so.

(٥) عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرَفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا. (بخارى)

(5)It is narrated by Hazrat Ayesha that when the Prophet of Allah (pbuh) used to command them (i.e. the people), he used to command them the deeds which they had the capability to perform. People said: "We are not like you, O Prophet of Allah; indeed Allah has forgiven you your preceding and succeeding sins." He (the Prophet) got angry until his anger began to show from his face. Then he said: "I fear (Allah) more than you and I know Allah more than you." [Bukhari]

Explanation: This Saying says that unnecessarily putting one to trouble is not demanded by Islam. Man is legally obligated to perform according to his capabilities. Islam has come to relieve man of the burden under which he had been pressed down. The thought that toiling hard was required and necessary for achieving forgiveness was such an audacity that the Prophet of Allah (pbuh) got angry and said that he had more sense of responsibility than them and that he knew and understands Allah more than them. He explained that they had a defective perception of God-fearing; making the Religion an unpleasant burden was not God-fearing. If toiling hard were to be the real God-fearing, then Allah's Prophet would have adopted it because the Prophet of Allah knew and understood Allah more than anyone else. Knowing and understanding Allah is the real Religion. If the requirement of the Religion were to be those that the people had perceived to be, then the Prophet of Allah (pbuh) would not have lagged behind in this regard.

The importance of this Saying can be gauged from another angle. In this Saying, knowledge of Allah has been declared to be the real foundation of Religion of Islam. It is a fact that the real Religion and its spirit is to

understand and know Allah. The laws and other rules and regulations are the requirements of knowledge about Allah. Knowing and understanding Allah creates His fear in man and then he begins to take care of not adopting that attitude in all the matters of his life which would entail in the displeasure of Allah. Allah has formulated rules and regulations for every segment of human life, adopting which are essential for those who seek Allah's good pleasure. The principles and the rules and regulations bestowed by Allah are in the nature of a complete system of life, and the desire to establish such a system of life is the greatest desire of a Believer.

(٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:
اعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلَامَ، تَدْخُلُوا الجَنَّةَ بِسَلَامٍ.
(ترمذی، ابن ماجه)

(6)It is narrated by Hazrat Abdullah bin `Amr that the Prophet of Allah (pbuh) said: "Worship and serve al-Rahman, feed the food (to the hungry), spread Salam, you will enter the Paradise in peace." [Tirmizi, Ibn Maaja]

Explanation: That is, call to Islam is a natural and simple call. This is such a call that every intellect can understand and no one can deny its acceptability. The call to Islam is, in reality, a call towards Allah and this call demands that man should try to understand the Will of Allah. He should declare Allah to be his Master and worship Him alone, and he should adopt that system of life which Allah has chosen for him. By obeying Allah, he should keep his life in order and by worshipping Him, he should keep his heart fulfilled. He should spread Salam in the society and everyone should seek mercy and peace for the other. He should feel the difficulties and troubles of the indigent and try to alleviate their sufferings. He should feed the hungry, clothe the unclothed and treat them with kindness. He should consider them as his own kin and consider helping them as his prime duty. Everyone can see how simple, true and impressive these teachings of Islam are. These teachings can cure the humanity from the moral diseases of selfishness, short-sightedness, senselessness and mercilessness.

(٧) عن عائشة قالت: قال رَسُولَ اللهِ صلى الله عليه وسلم اعْبُدُوا رَبَّكُمْ، وَأَكْرِمُوا

أَخَاكُمْ. (مسند أحمد)

(7)It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "Worship and serve your Lord and respect your brother (i.e. me)." [Ahmed]

Explanation: This is an important part of a long Saying. This Saying is quite clear in its meaning. This Saying says that none should be worshipped and served except Allah. It is Allah's right to prostrate before Him and man should never hesitate to serve and worship Him. After the right of Allah, the right of His Prophet is incumbent upon us. But the Prophet's right does not demand that we should prostrate before him and worship him. Prophet's right is that we should obey him and accept his greatness and never be careless to honour and respect him. As showing respect to our parents is obligatory on us so also showing respect to the Prophet of Allah (pbuh) is even more obligatory on us. We should never forget the benefactions of the Prophet of Allah (pbuh) on the humanity and should never lag behind in honouring and showing due respect to him.

Invitation Towards the Quran

(١) عن جابر بن عبد الله، قال: كان رسولُ الله صلى الله عليه وسلم يَعرِضُ نفسَه على الناس بالموقف، فقال: ألا رجل يَحمِلُني إلى قَومِهِ، فإنَّ قريشاً قد مَنَعوني أن أُبلِّغ كلامَ رَبّي. (ابو داؤد)

(1)It is narrated by Hazrat Jabir bin Abdullah that the Prophet of Allah (pbuh) used to present himself before the people at the Mauqif and say: "Is there any man who can take me to his people because the Quraish has stopped me from conveying the Word of my Lord." [Abu Dawood]

Explanation: Another aspect of call to Islam is inviting people towards the Quran. Since the people of Quraish were opposed to the Quran and were not ready to listen to the message of the Quran because of their involvement in polytheistic acts, the Prophet of Allah (pbuh) wanted to invite other people towards the Quran. He thought perhaps some of the tribes could accept Islam and thus be of help in propagating Islam further.

It is also understood from this Saying the extent of the Prophet's passion to convey Allah's Message to more and more people.

Invitation Towards Good

(٢) عن أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ (مسلم)

(1)It is narrated by Hazrat Abu Masu`d al-Ansari that the Prophet of Allah (pbuh) said: "Any who guided someone towards the good, will have reward equivalent to the reward of its doer." [Muslim]

Explanation: This is an important part of a long Saying. It points out the importance of good and righteousness. Conveying the glad tidings to those who invite people towards good, it is said that they will also get rewards similar to the rewards that the doer of righteous deeds get because they were guided on the right path by them.

It should be kept in mind that every good is linked with the Truth. Whatever good one performs, it strengthens the Truth. Similarly, whatever bad acts are performed, they are against the Truth. The Holy Quran commands:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (المائدة:2)

"Help one another in righteousness and piety; but help not one another in sin and rancor." (The Quran, 5:2)

Invitation Towards Bliss

(١) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَحَتَّى أَنْ يُقْذَفَ فِي النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا. (بخاری)

(1)It is narrated by Hazrat Anas bin Malik that the Messenger (pbuh) said: "No person will find sweetness of Faith until his love for another person is not for the sake of Allah; until he loves being thrown into the fire than going back

to the unbelief after Allah has rescued him from it; and until Allah and His Prophet do not become more beloved to him than all other things." [Bukhari]

Explanation: It is understood from this Saying that the thing towards which Islam invites people is not a dry and tasteless object. It is a fact that the sweetest and the tastiest thing of the world cannot compete with the sweetness of Faith. The sweetness of the Faith and its pleasantness and exhilaration cannot be described in words. This can be gauged from the fact that a Faithful likes to be thrown into fire than giving up his Faith. He not only believes in Allah and His Prophet but loves them more than anything else in the world.

(٢) عَنْ أَبِي أُمَامَةَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ صلى الله عليه وسلم: مَا الْإِيمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَتُكَ، وَسَاءَتْكَ سَيِّئَتُكَ، فَأَنْتَ مُؤْمِنٌ « قَالَ: يَا رَسُولَ اللهِ، فَمَا الْإِثْمُ؟ قَالَ: إِذَا حَاكَ فِي نَفْسِكَ شَيْءٌ، فَدَعْهُ. (مسند احمد)

(2) It is narrated by Hazrat Abu Umama that a man asked the Prophet of Allah (pbuh): "What is Faith?" He (the Prophet) said: "When you feel happy after performing a good deed and feel bad after committing a bad deed, you are a Faithful." He asked: "What is sin, O Prophet of Allah?" He said: "When a thing excites doubt or misgiving in your mind (it is a sin), give it up." [Ahmed]

Explanation: That is, when you feel happy after performing a good deed and feel bad after committing a bad deed, then your faith has been strongly established in your heart. It is a fact that man can easily distinguish between right and wrong because of his Faith. The fear of God that is found in the heart of a Faithful cannot be found in the heart of an unfaithful.

The nature of a true Faithful is like a mirror which does not like even a tiny spot on its surface. This is the reason that if a Faithful, because of his humanness, commits a sin, he becomes perturbed and it pinches his heart. A Faithful person because of his purity of heart and mind can easily sense even the deeply hidden evil thing.

Invitation Towards Guidance

(١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. (مسلم)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any who invited towards Guidance will get reward equivalent to the rewards of those who followed him without any decrease in their rewards, and any who invited towards misguidance will incur sins equivalent to the sins of those who followed him without any decrease in their sins." [Muslim]

Explanation: Call to Islam is, in fact, a call towards Guidance. Any call opposed to this will certainly be a call towards misguidance which entails in failure. Man will either follow the Guidance or will follow his own desires. Only that guidance is the true guidance towards which the Prophet of Allah (pbuh) has guided on the instructions of Allah.

Glad tidings have been given in this Saying for all those who invite people towards the Truth because they will get the reward equivalent to the rewards of all those who had accepted their call without any decrease in the rewards of those who had followed them. On the other hand, those who invite people towards misguidance and error will incur sins equivalent to the sins of those who followed them without any decrease in their own sins, because they had not utilized the intellect bestowed on them by Allah and chose misguidance over guidance.

Invitation Towards Life

(٢) عَنْ أَبِي مُوسَى قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ. (بخارى)

(1)It is narrated by Hazrat Abu Musa that the Messenger (pbuh) said: "The similitude of the one who remembers his Lord and the one who does not

remember is like the living and the dead." [Bukhari]

Explanation: That is, the one who remembers Allah is alive and the one who does not remember Him is dead. Remembrance of Allah is actually the real life and Islam invites people towards it. Allah becomes the consciousness of man's life when he has the correct knowledge about Him. He considers remembrance of Allah his real asset. He remembers Allah sometimes by praising Him and sometimes by thanking Him whenever he sees His mercies being bestowed on him.

The purpose and spirit of all the Islamic commandments is nothing but remembrance of Allah. That good deed is worthless whose motivation and intention are not Allah's remembrance and obtainment of His good pleasure. It is essential to keep in view the Will of Allah in every matter. The attributes and powers of Allah are such that they themselves demand that man should make Allah the centre of his attention. The modes of remembrance of Allah prescribed by Islam formulate the Islamic life. Hence it is stated in the Holy Quran: وَأَقِمِ الصَّلَاةَ لِذِكْرِي "And establish regular prayer for celebrating My praise."[1] It is stated in another place: وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ "And glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer."[2] It is understood from these Verses that remembrance of Allah is the basic requirement of Prayer. It is stated with regard to fasting that: وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ "(He wants you) to complete the prescribed period, and to glorify Him in that He has guided you."[3] As regards Hajj, it is stated: فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ "Celebrate the praises of Allah at the Sacred Monument."[4] وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ "Celebrate the praises of Allah during the Appointed Days."[5] فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ "Then pronounce the name of Allah over them as they line up (for sacrifice)."[6] فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ "So when you have accomplished your holy rites, celebrate the praises of Allah."[7]

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[1] The Quran, 20:14.
[2] The Quran, 87:15.
[3] The Quran, 2:185.
[4] The Quran, 2:198.
[5] The Quran, 2:203.
[6] The Quran, 22:36.
[7] The Quran, 2:200

In brief, the real spirit behind all the Islamic ordinances is remembrance of Allah, and real life is nothing but remembrance of Allah.

When a group which knows and believes in Allah comes into existence and appears before the world with the firm determination of elevating the Word of Allah, Allah's special help will be with it. The real honour and life will be with such a group which cannot be denied. The world has seen this picture in the first era of Islam. It is stated in the Quran:

يَاأَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ (الأنفال:24)

"O you who believe! Give your response to Allah and His Messenger when he calls you to that which will give you life." (The Quran, 8:24)

Invitation Towards Elevating the Word of Allah

(١) عَنْ أَبِي مُوسَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً، فَرَفَعَ إِلَيْهِ رَأْسَهُ، قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا، فَقَالَ: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ. (بخارى)

(1)It is narrated by Hazrat Abu Musa that a man came to the Messenger (pbuh) and asked: "What is fighting in the Path of Allah since some of us fight in anger and some fight for honour?" He (the Prophet) lifted his head; he lifted his head because that person was standing, and said: "Any who fights to elevate the Word of Allah fights in the Path of Allah." [Bukhari]

Explanation: Some people wage war to quench their anger and fury and some in unjust support of their tribe, nation or country. However, this Saying makes it clear that the objective of any striving and struggle in Islam, even if it is in the form of waging war, should be only for elevating the Word of Allah, establishing His Greatness, promulgating His ordinances in every segment of human life, establishing His Power on earth and His Exaltedness in the hearts. One cannot perceive any other lofty goal for the human life than this.

Invitation Towards Salvation

(١) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ صلى الله عليه وسلم يَقُولُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ. (مسلم)

(1)It is narrated by Hazrat Ubada bin Samit: I heard the Prophet of Allah (pbuh) saying: "Any who gave witness that there is no god but Allah and that Mohammad is Allah's Prophet, Allah has forbidden on him the Fire (of Hell)." [Muslim]

Explanation: The greatest success for man is being saved from the fire of the Hell; this is the real salvation. Although there are many perceptions of salvation in the world, but the clear perception is that man should escape from the punishment of Allah and is saved from the torments of Hell, and he is admitted into the Paradise, the comforts and gifts of which one cannot even imagine. The Holy Quran mentions a saying of a Believer as follows, which is quite effective and exemplary:

وَيَاقَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ ٥ تَدْعُونَنِي لِأَكْفُرَ بِاللّٰهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ٥ (غافر:42-41)

"And O my people, how (strange) it is for me to call you to Salvation while you call me to the Fire! You do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again." (The Quran, 40:41-42)

It is understood from this that the only way of achieving salvation is to believe in One God, Who is Exalted, Omnipotent and Who forgives sins and mistakes and Who can take us under the cover of His Mercy. Blaspheming against Allah and joining others as His partners in His entity, His rights and powers is rebelling against Him which would result in being thrown into the pits of Fire.

Invitation Towards Mercy

(١) عَنِ ابْنِ عَبَّاسٍ : أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ، كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنَوْا

وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا صلى الله عليه وسلم فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ، لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَنَزَلَ: {وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلا بِالْحَقِّ وَلا يَزْنُونَ}. وَنَزَلَ: {قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ. (بخارى)

(1)It is narrated by Hazrat Ibn Abbas that some people among the polytheists who had murdered and extensively fornicated came to Muhammad (pbuh) and said: "Indeed what you say and invite towards it is quite good. If you can inform us that there is atonement for whatever we have done (we might accept your invitation)." Then it was revealed: وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ط *("Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication."[1] and it was also revealed:* قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ *(Say: "O my servants who have transgressed against their souls, despair not of the Mercy of Allah."[2]and* وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ *("No just estimate of Allah do they make."[3] [Bukhari]*

Explanation: This Saying indicates that Allah's Mercies are limitless and that we should not lose hope about the Mercies of Allah. The verses of the Quran quoted in this Saying are the proof that Allah does not forgive the polytheists; He forgives all other sins. However, if a person repents from polytheism and accepts belief in the Oneness of God, Allah will forgive him. But if he dies as a polytheist, he will not be forgiven.

This Saying indicates that the call to Islam is indeed an invitation towards mercy. Only those people will be eligible for the mercies of Allah who heed to this invitation and desist from polytheism and seek Allah's forgiveness for their past sins.

Invitation Towards Right Path

(١) عن مُعَاوِيَةَ قال رسول الله صلى الله عليه وسلم: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي

[1] The Quran, 25:68.
[2] The Quran, 39:53.
[3] The Quran, 6:91.

الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ، وَيُعْطِي اللهُ. (بخارى، مسلم)

(1)It is narrated by Hazrat Mu'awiyah that the Prophet of Allah (pbuh) said: "Whomsoever Allah wishes to bless, He bestows upon him comprehension of Religion (of Islam), and I am the distributor and Allah bestows." [Bukhari, Muslim]

Explanation: Islam demands that man should accept its call after comprehending it fully. There is no place in Islam for superstition and blind following. This Saying indicates that doors of righteousness get opened with the comprehension of Islam. Islam is complete righteousness. But it is necessary to comprehend it to take advantage of its righteousness. Because of lack of comprehension we get deprived of many good things. It is difficult to find the right path and walk on it without comprehension. Rushd denotes that righteousness which is achieved through the use of right ideology and sound intellect.

The Prophet of Allah (pbuh) has stated in this Saying that the real bestower of things is Allah and that he had been given the responsibility of distributing the good things that were conveyed to him from Allah.

Invitation Towards Home of Peace

(١) عن عائشة قالت قال رسول الله صلى الله عليه وسلم: الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ وَمَالُ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ. (احمد، البيهقى)

(1)It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "The world is the home of the one who has no home (in the Hereafter), and is his wealth who has no wealth (in the Hereafter), and only that one is engaged in gathering it who has no intellect." [Ahmed, Baihaqi]

Explanation: This Saying informs about the worthlessness of the world and indicates that man should never be careless in this world about the Hereafter. The world and its wealth should not be man's objective. However, man can build up his Hereafter by making use of the world and its wealth. Considering world as the sole objective of life is the greatest misguidance.

It is stated in the Quran: تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ "You look for the temporal goods of this world; but Allah looks to the Hereafter."[1] That is, in the sight of Allah, the Hereafter is the real thing, but the worldly people consider world and its wealth as the real thing. A wise person is that who strives in this world keeping always in view the Hereafter. If man keeps in sight the Hereafter, he will never oppress others, nor will he be careless in fulfilling the rights of others. Man's real home and home of peace is in the Hereafter which should never be forgotten. Hence, it is stated in the Quran: وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ط وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ "But Allah does call to the Home of Peace; He does guide whom He pleases to a Way that is straight."[2] After walking on the Straight Path, man becomes eligible to get his Home of Peace where he will not encounter any kind of grief or fear.

Invitation in the Form of Glad Tidings

(١) عَنْ أَبِى مُوْسَى قال: بَعَثَنِي رَسُولُ اللهِ صلى الله عليه وسلم وَمُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: ادْعُوَا النَّاسَ، وَبَشِّرَا وَلَا تُنَفِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا. (مسلم)

(1)It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) sent me and Mu`az towards Yemen and told: "Call people (towards Islam) and bring them glad tidings and do not create aversion; create easiness and do not create difficulties." [Muslim]

Explanation: This Saying is the clear proof that call to Islam indeed brings glad tidings and good news to the people, i.e. informing the people about the mercies and gifts of Allah that they can get if they accept Islam as their way of life and lead the life in this world as the obedient servants of Allah. In fact, Islam has been revealed to bring out the people from difficulties and make their life and their future pleasant and comfortable. Islam does not teach enmity; it calls people towards those things which their nature demands and desires.

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[1] The Quran, 8:67.
[2] The Quran, 10:25.

Invitation in the Form of Warning

(١) عَنْ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ النَّبِيُّ صلى الله عليه وسلم الصَّفَا ذَاتَ يَوْمٍ، فَقَالَ: (يَا صَبَاحَاهْ). فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، قَالُوا: مَا لَكَ؟ قَالَ: (أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ، أَمَا كُنْتُمْ تصدقوني). قَالُوا: بَلَى، قَالَ: (فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ. (بخارى)

(1) It is narrated by Hazrat Ibn Abbas that one day the Messenger (pbuh) climbed Mount Safa and shouted "Ya Sabaha." The people of Quraish gathered towards him and asked: "What is the matter with you?" He said: "Tell me, if I inform you that the enemy will be attacking you in the morning or evening, will you believe me?" They said: "Yes, indeed we do." He said: "Indeed, I am the warner for you of the severe punishment which is before you." [Bukhari]

Explanation: It was an Arabian custom that when someone saw any danger, he used to climb on a hill and call loudly "ya sabaha," which means "O! A hostile incursion." Sometimes, in order to display the severity of the danger, the warner used to disrobe himself. In order to warn the people about the greatest of the dangers which cannot even be imagined, the Prophet of Allah (pbuh) adopted this method to warn about the torments and punishments of the Hell. He climbed the Mount Safa and shouted "Ya Sabaha"; however, he did not adopt the defective part of this system, i.e. disrobing. When the people gathered around him and enquired about impending danger about which he wanted to warn, the Prophet of Allah (pbuh), at the outset, wanted to know whether the people believed him. When the people said that they believed him, he said that the danger about which he wanted to warn them was the punishment of Allah and that he wanted them to adopt method of saving themselves from this punishment, and that method was to believe him as the Prophet of Allah, giving up polytheistic system of worship and life and worship and serve only Allah.

Invocation of the Preacher

(١) عَنْ أَبِي هُرَيْرَةَ : قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ، فَقَالَ: اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ (بخارى)

(1)It is narrated by Hazrat Abu Hurairah that Tufail bin `Amr came to the Prophet of Allah (pbuh) and said: "O Prophet of Allah, indeed the (tribe) of Daus have disobeyed and rejected; hence, invoke Allah against them." People thought that he will invoke against them. But he said: "O Allah, guide Daus on the right path and bring them to me." [Bukhari]

Explanation: This Saying describes the emotions and passions of the preacher of Truth and the degree of his patience. He is always desirous of guiding his people on the right path and is not easily discouraged. Hazrat Tufail bin `Amr Dausi and his companions requested the Prophet of Allah (pbuh) to invoke Allah against the people of Daus as majority of them had rejected the message of Islam. However, the Prophet of Allah (pbuh) instead of invoking against the people of Daus, invoked Allah to guide them on the right path and bring them to him so that they could join him in the work of propagation of Islam.

It is narrated in Bukhari and Muslim that after the torture suffered at the hands of the people of Taif, the Prophet of Allah (pbuh) invoked thus: اللّهمّ اغفِر لقومي فإنّهم لا يعلَمونَ "O Allah, forgive my people because they do not know."

(٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ :أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ (بخارى)

(2)It is narrated by Hazrat Abdullah bin Umar that whenever the Prophet of Allah (pbuh) used to return from the battle or Hajj or Umrah, he used to proclaim three times "Allahu Akbar" (Allah is Great) at every elevated place of the earth and then say: "There is no god except Allah; He is One; there is no partner to Him; the praise is only for Him; and He has power over all things. We are the reverters, expiators, worshippers and praisers of our Lord. Allah

has fulfilled His promise and has helped His servant and has defeated the forces singly." [Bukhari]

Explanation: The following invocation mentioned in the Quran should also be kept in view in this regard:

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِی الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِیَدِكَ الْخَیْرُ ؕ اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۝ (آل عمران:26)

Say: "O Allah! Lord of Power (and Rule), Thou gives Power to whom Thou pleases, and Thou strips off Power from whom Thou pleases; Thou endues with honour whom Thou pleases, and Thou brings low whom Thou pleases; in Thy hand is all Good. Verily, over all things Thou have power." (The Quran, 3:26)

Etiquette of Propagation

(١) عن أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: يَسِّرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُنَفِّرُوا. (بخاری)

(1)It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Create ease and do not create difficulty; create tranquility and do not create hatred." [Bukhari, Muslim]

Explanation: This Saying describes the issues that the people in power should always keep in view in the matters assigned to them whether they pertain to the rights of the citizens or to religious matters. This Saying particularly guides us in the issues that are to be kept in view while taking up propagation work. Since Islam has been revealed to create ease, it should not be presented in a difficult form as it might create disinclination towards it. The thing that makes propagation attractive is its natural purity and simplicity. Islam should be presented in a simple and attractive manner so that people could be attracted to it. Those who present Islam as a difficult thing, indeed, raise impediments in its way and they do not even realize it.

(٢) عَنْ ابْنِ أَبِي بُرْدَةَ قال: أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا وأَبَا مُوسَى إِلَى الْيَمَنِ فَقَالَ: يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنَفِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا.

(بخارى، مسلم)

(2) It is narrated by Hazrat Abu Burda: The Messenger (pbuh) sent his (Abu Burda's) grandfather, Abu Musa, and Mu`az towards Yemen and said: "Create ease and do not create difficulty; give glad tidings and do not create hatred; remain both of you united and do not dispute." [Bukhari, Muslim]

Explanation: It is essential for the men in authority whether they are assigned with the state or religious matters to remain united. In respect of propagation of Religion too, it is necessary that the propagators should be united in their propagation, objective of the propagation and the etiquette of propagation. Ignoring those things which can unite them and trying to make a tiny difference a major one, greatly harms the cause of the propagation. Those who are interested in hatred rather than love, dispute and discord instead of unity cannot render any real service to Islam.

(٣) عن ابن عباسٍ، أن رَسُولَ الله صلى الله عليه وسلم بعَثَ معاذاً إلى اليمن، فقال: «إنك تأتي قَوْماً أهلَ كِتاب، فادعُهمُ إلى شهادَةِ أن لا إله إلا الله، وأني رسولُ الله، فإنْ هُمْ أطاعُوكَ لذلكَ فأعْلِمْهُمْ أن الله افترضَ عليهم خمسَ صَلَواتٍ في كُل يَوْمٍ ولَيْلَةٍ، فإن هُمْ أطاعُوك لذلك، فأعْلِمْهُم أن الله افترضَ عليهم صدقةً في أموالهم تُؤخَذُ مِنْ أغنيائِهم، وتُرَدُّ على فُقرائِهم، فإن هم أطاعُوكَ لذلك، فإياك وكَرَائِمَ أموالِهِمْ، واتَّقِ دَعْوةَ المظلوم، فإنها ليسَ بينَها وبينَ الله حِجابٌ.

(ابو داؤد)

(3) It is narrated by Hazrat Ibn Abbas that when the Prophet of Allah (pbuh) sent Hazrat Mu`az towards Yemen, he said: "You are going towards the people who belong to the People of the Book. Call them to witness that there is no god except Allah and that I am the Prophet of Allah. If they obey you in this, make them know that Allah has obligated on them five prayers in every day and night. If they obey you in this, make them know that Allah has obligated on them the Zakat which will be collected from their rich and given back to their poor. If they obey you in this, do not take best of their wealth, and fear the supplication of the oppressed because there is no barrier between it and

Allah." [Abu Dawood]

Explanation: The Prophet of Allah (pbuh) told Hazrat Mu`az that he would be meeting the People of the Book, i.e. he should have information about his audience. It is understood from this that before the commencement of propagation work among a people, one should collect information about their religion, their psychology, their culture and history in order to take into consideration, as far as possible, their religious psychology and traditions. The Prophet of Allah (pbuh) informed Hazrat Mu`az that the people among whom he had to do the propagation work were the People of the Book and hence they knew about the revelation and prophethood. They had already received teachings through their prophets about the worship of Allah and human rights. As the representative of the Prophet of Allah, the religion towards which Hazrat Mu`az had to call the people was fundamentally not different from the religion propagated by previous prophets among their respective people.

Another important thing mentioned in this Saying is that the propagation work should be taken up in a gradual manner. It is against the sagacity of propagation to present every detail of the demands of the religion when the audience is yet to accept its fundamental teachings such as Oneness of God, prophethood, etc.

This Saying also tells us that the religion brought by the Prophet of Allah (pbuh) and which is to be propagated all over the world is not limited to a few rituals but encompasses man's entire life. It has a deep relationship with man's entire life and his practical attitude. It sets right not only our relationship with Allah, but also with other human beings. It teaches us how to fulfill the rights of Allah and the rights of His servants. This religion is for the entire humanity and has been revealed for the success and salvation of all the human beings; it has not been revealed for a particular nation or a particular region of the earth.

Propagation and Psychology

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لَوْ تَابَعَنِي عَشَرَةٌ مِنَ

الْيَهُودِ، لَمْ يَبْقَ عَلَى ظَهْرِهَا يَهُودِيٌّ إِلَّا أَسْلَمَ. (مسلم)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "If ten Jews were to follow me, no Jew would remain on the face of the earth without accepting Islam." [Muslim]

Explanation: The Saying narrated in Sahih Bukhari has the following words: لَوْ آمَنَ بِي عَشَرَةٌ مِنَ الْيَهُودِ لآمن بي اليهود "If ten Jews were to have belief in me, all the Jews would have belief in me." It means that if ten prominent scholars from among the Jews had become Muslims, all the Jews would have become Muslims too. In this Saying, an important psychological point has been highlighted. Not only there is individual psyche, but there is nationalistic psyche too. Majority of a nation follow the national psyche. The leaders of any nation are responsible to keep the nation on a particular attitude, who although few in number, hold the entire nation in their grip. Common people usually think through their mind and follow their way. The national psyche should always be taken into consideration while taking up propagation work. If we succeed in attracting the attention of a person who has a large following, we have indeed worked not on one person but on a large group of people.

Emotions and Character of a Propagator

(١) إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ، وأنتم تقحَّمون فِيهَا. (بخارى)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "My similitude is of that person who ignited a fire, and when it lighted up its environment, the moths and the creatures that fall into fire, began to fall in it and the igniter tries to restrain them (from falling into the fire), but they overwhelm him and fall into it. Hence, I am also restraining you from the fire, but you are falling into it." [Bukhari]

Explanation: We also find the following words in the Saying found in Sahih Muslim: أنا آخذ بحُجزكم عن النار، هَلُمَّ عن النار، هلم عن النار، فتغلبوني تقحمون فيها "I am holding you by your waists to save you from fire and saying: come on, save yourself

from fire; come on, save yourself from fire. But you overwhelm me and keep falling into the fire."

This Saying shows the anxiety of the Prophet of Allah (pbuh) to save his people from Allah's punishment. He was not much grieved by the torment being inflicted on him and on his companions, but the thing that grieved him greatly is the waywardness of his people which would have resulted in their destruction and receiving punishment of Hell. He was trying his best to safeguard his people from waywardness so that they could adopt the straight path and save themselves from the wrath of Allah. But the attitude of the people showed that they were bent upon to receive the punishment of Allah. The anxiety of the Prophet of Allah (pbuh) can be gauged from the similitude presented in the Saying.

(٢) عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا، فَانْطَلَقُوا عَلَى مَهَلِهِمْ فَنَجَوْا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ. (بخاری، مسلم)

(2)It is narrated by Hazrat Abu Musa Ash`ari that the Prophet of Allah (pbuh) said: "The similitude of me and the thing with which Allah has sent me is that of a man who came to his people and said: "O my people, I have seen the army (of your enemies) with my own eyes and I am the bare warner. Make for safety,." Hence, a group among his people believed him and set out in the night, and departed slowly and thus was saved. The other group among them disbelieved him and stayed in their houses. In the morning, the army attacked them and killed and annihilated them. Hence, this is the similitude of the person who believed me and followed what I have brought, and this is the similitude of the person who disobeyed me and disbelieved in

the truth that I have brought." [Bukhari, Muslim]

Explanation: It was customary in Arabia that when a person saw the enemies of his tribe about to attack, he used to stand naked on an elevated place and made the announcement of the imminent attack. This attitude of the warner was the sign that he was telling the truth.

If the people realize the bad consequences of not paying attention to the call of the Prophet, they would never ignore it. The Prophet tries his best that people should realize their responsibility and save themselves from destruction and Allah's punishment. This is part of his mission that a Prophet has to fulfill in his life. It indicates the nature and loftiness of his character. People usually think of their own welfare, but the Prophet worries about the welfare of all the human beings. Therefore, every propagator of Islam should also cultivate this characteristic in him.

(٣) عَنْ قَبِيصَةَ بْنِ الْمُخَارِقِ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: يَا بَنِي عَبْدِ مَنَافَاهْ، إِنِّي نَذِيرٌ، إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحَاهُ. (مسلم)

(3)It is narrated by Hazrat Qabeesa bin Mukhariq that the Prophet of Allah (pbuh) said: "O Children of `Abd Manaf, I am the warner for you. My and your similitude is of that person who has seen the enemy and climbed the hill to save his people (in order to warn them), but fearing that the enemy might precede him, made the announcement loudly from there itself: "Ya Sabaha" (Save yourself from the destruction of the enemy)." [Muslim]

Explanation:It is narrated that when the Verse: وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ "And admonish thy nearest kinsmen,"[1] was revealed, the Prophet of Allah (pbuh) made clear his position before the members of his family and invited them to accept Islam. The similitude presented in this Saying, expresses the emotions of the propagator in a unique manner. The anxiety a propagator feels for the welfare of his people can be clearly felt in this Saying.

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1 The Quran, 26:214.

A Few Propagative Works of the Messenger (PBUH)

(١) عن أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: يَا مَعْشَرَ الْيَهُودِ، وَيْلَكُمْ، اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقٍّ، فَأَسْلِمُوا. (بخاری)

(1)It is narrated by Anas bin Malik that the Prophet of Allah (pbuh) said: "O Community of Jews, owe unto you; fear Allah. By that Allah except whom there is no god, you know that I am the true Prophet of Allah and I have come to you with the Truth. Hence, accept Islam. [Bukhari]

Explanation: The Jews knew very well from the Torah about the signs of the impending coming of the last Messenger. There were clear predictions in the Torah about the Messenger of Allah (pbuh). The distinctive attributes of the impending Messenger had also been mentioned in the Torah. However, when Hazrat Muhammad was made the Prophet of Allah and he came to Madinah, the Jews declined to believe in him because of jealousy. Earlier they had declined to believe in Prophet Jesus (pbuh) too.

The Prophet of Allah (pbuh) had made this address to the Jews after his arrival in Madinah and when one of the greatest Jewish scholars, Abdullah bin Salaam, had accepted Islam.

(٢) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا. (بخاری، مسلم)

(2)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "O Community of Jews, accept Islam, you will be in peace." [Bukhari, Muslim]

Explanation: When the Prophet of Allah (pbuh) decided to deport the Jews because of their continuous mischievous activities, at that time he addressed them and said that if they wanted to have peace and salvation in this world and in the Hereafter, they should accept Islam; otherwise, they would have to face disgrace and ignominy.

(٣) عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ: {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} دَعَا رَسُولُ اللهِ صلى الله عليه وسلم قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَخَصَّ، فَقَالَ: يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ شَمْسٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا فَاطِمَةُ، أَنْقِذِي نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا. (مسلم)

(3)It is narrated by Hazrat Abu Hurairah that when the Verse: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ "And admonish thy nearest kinsmen,"[1] was revealed, the Messenger (pbuh) invited the Quraish. When the distinguished and the common gathered, he said: "O Banu (Children of) Ka`b bin Luwi, save yourselves from the fire (of Hell); O Banu (Children of) Murra bin Ka`b, save yourselves from the fire (of Hell); O Banu (Children of) `Abd Shams, save yourselves from the fire (of Hell); O Banu (Children of) `Abd Manaaf, save yourselves from the fire (of Hell); O Banu (Children of) Hashim, save yourselves from the fire (of Hell); O Banu (Children of) `Abd al-Muttalib, save yourselves from the fire (of Hell); O Fatima, save yourself from the fire (of Hell), because I will not be able to help you against Allah." [Muslim]

Explanation: It is the responsibility of the preacher not to forget his own close relatives while taking up propagation work in general public; rather, he should first convey Allah's message to them. The Prophet of Allah (pbuh) was never careless in discharging this responsibility. The manner in which he addressed by name the members of his family and various other tribes shows his pain and eagerness.

It is also understood from this Saying that the motivation behind propagation of Islam is saving people from the fire of Hell. Relief from Hell is such a great success that the Prophet of Allah (pbuh) addressed the Quraish making this his main topic, and said that every family and every tribe should be anxious to safeguard themselves from the Hell.

[1] The Quran, 26:214.

(٤) عَنْ عَدِيّ بْنِ حَاتِمٍ, قَالَ: أَتَيْتُ رَسُولَ اللهِ صَلى الله عَليه وسَلم وَهُوَ جَالِسٌ فِي المَسْجِدِ, فَقَالَ القَوْمُ: هَذَا عَدِيُّ بْنُ حَاتِمٍ, وَجِئْتُ بِغَيْرِ أَمَانٍ, وَلاَ كِتَابٍ, فَلَمَّا دُفِعْتُ إِلَيْهِ, أَخَذَ بِيَدِي, وَقَدْ كَانَ قَالَ قَبْلَ ذَلِكَ: إِنِّي لأَرْجُو أَنْ يَجْعَلَ اللهُ يَدَهُ فِي يَدِي, قَالَ: فَقَامَ بِي, فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا, فَقَالاَ: إِنَّ لَنَا إِلَيْكَ حَاجَةً, فَقَامَ مَعَهُمَا, حَتَّى قَضَى حَاجَتَهُمَا, ثُمَّ أَخَذَ بِيَدِي, حَتَّى أَتَى بِي دَارَهُ, فَأَلْقَتْ لَهُ الوَلِيدَةُ وِسَادَةً, فَجَلَسَ عَلَيْهَا, وَجَلَسْتُ بَيْنَ يَدَيْهِ, فَحَمِدَ اللهَ, وَأَثْنَى عَلَيْهِ, ثُمَّ قَالَ: مَا يُفِرُّكَ أَنْ تَقُولَ لاَ إِلَهَ إِلاَّ اللهُ, فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللهِ؟ قَالَ: قُلْتُ: لاَ, قَالَ: ثُمَّ تَكَلَّمَ سَاعَةً, ثُمَّ قَالَ: إِنَّمَا تَفِرُّ أَنْ تَقُولَ اللهُ أَكْبَرُ, وَتَعْلَمُ شَيْئًا أَكْبَرُ مِنَ اللهِ؟ قَالَ: قُلْتُ: لاَ, قَالَ: فَإِنَّ اليَهُودَ مَغْضُوبٌ عَلَيْهِمْ, وَإِنَّ النَّصَارَى ضُلاَّلٌ, قَالَ: قُلْتُ: فَإِنِّي حَنِيفٌ مُسْلِمٌ, قَالَ: فَرَأَيْتُ وَجْهَهُ تَبَسَّطَ فَرَحًا, قَالَ: ثُمَّ أَمَرَ بِي, فَأُنْزِلْتُ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ, جَعَلْتُ أَغْشَاهُ, آتِيهِ طَرَفِيِ النَّهَارِ. (ترمذی)

(4)It is narrated by Hazrat `Adi bin Hatim: I went to the Prophet of Allah (pbuh). At that time he was sitting in the Masjid. People said: "He is `Adi bin Hatim." I had arrived without any quarter or any document. When I was presented to him, he took my hand in his hand. It had already reached me that he used to say: "I hope Allah will give his hand in my hand." (`Adi was the son of Hatim who was renowned for his generosity.) He stood up for me (in my honour). He (Hazrat `Adi) said: "In the meantime, a woman came along with a child and she said: "We are in need of you." He (the Prophet) stood up and fulfilled her need. Then he held my hand until he reached his house. The slave-girl laid down a cushion for him. He sat on it and I sat in his front. Then he praised and glorified Allah and said to me: "O `Adi, what has made you to run away from saying "La Ilaha Illallah" ("There is no god but Allah"); do you know any other god other than Allah?" I said: "No." Then he talked for some time and said: "You avoid saying Allah is the greatest; do you know any other thing greater than Allah?" I said: "No." He (then) said: "The Jews have earned (Allah's) wrath and the Christians have gone astray." I said: "I am indeed a true (hanif) Muslim." I saw his face stretch with delight. Then he issued orders about me; I was made the guest of one among the Ansars. I used to visit him (the Prophet) in the mornings and

evenings. [Tirmizi]

Explanation: Hazrat `Adi was the son of very renowned generous personality Hatim. The Prophet of Allah (pbuh) profoundly desired `Adi to accept Islam. The preacher pays particular attention to important personalities. On the one hand, such personalities are expected to render valuable services to Islam and on the other, such personalities usually have considerable followers who might follow such personalities in accepting Islam.

To make the propagation effective, the propagator adopts suitable methods according to the wisdom and intelligence gifted to him by Allah. Hence, the Prophet of Allah (pbuh) invites Hazrat `Adi bin Hatim to accept Islam in a most impressive manner. The call towards Islam is nothing but accepting Allah as the only God and serve Him accordingly. If there is no god but Allah, there should not be any qualm in declaring La Ilaha Illallah (There is no god but Allah). Then the Prophet of Allah (pbuh) asks why Hazrat `Adi was running away from saying that Allah is the greatest since there is no other being greater than Him. Islam calls upon people to declare that "there is no god but Allah" and that "Allah is the Greatest."

As regards the other religious groups such as the Jews and the Christians, they are not worth following because the Jews have become eligible for Allah's wrath and the Christians have gone astray. Neither the Jews can guide the world towards salvation nor are the Christians expected to give us any guidance.

When Hazrat `Adi accepted Islam the Prophet of Allah (pbuh) became very happy. The preacher achieves great success when a person accepts Islam because of his efforts and becomes a true believer.

(٥) أَبَا هُرَيْرَةَ قَالَ: بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَيْلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ: (مَا عِنْدَكَ يَا ثُمَامَةُ). فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ، فَسَلْ مِنْهُ مَا شِئْتَ. فَتُرِكَ حَتَّى كَانَ الْغَدُ، ثُمَّ قَالَ لَهُ: (مَا عِنْدَكَ يَا ثُمَامَةُ).

قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ فَقَالَ: مَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ فَقَالَ: (أَطْلِقُوا ثُمَامَةَ). فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ، يَا مُحَمَّدُ، وَاللّٰهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَاللّٰهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ، وَاللّٰهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضُ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي، وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللّٰهِ صلى الله عليه وسلم وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَوْتَ، قَالَ: لَا، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللّٰهِ صلى الله عليه وسلم، وَلَا وَاللّٰهِ، لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ صلى الله عليه وسلم. (بخارى، مسلم)

(5) It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) sent a cavalry towards Najd. It brought (as a prisoner) a man from Banu Hanifa who was called Thumama bin Athaal. He was tied to one of the pillars of the Masjid. The Messenger (pbuh) came to him and said: "What do you think, O Thumama?" He said: "I am alright. O Muhammad, if you kill me you will kill the one who is the chief of his tribe (his blood will not go in vain); if you show kindness, you will show kindness to the one who is grateful; if you want money, ask how much you want." He (the Prophet) left him until the next day and said to him: "What do you think, O Thumama?" He said: "My thinking is that which I have (already) told you; if you show kindness, you will show kindness to the one who is grateful." He (the Prophet) left him until the day after next and said to him: "What do you think, O Thumama?" He said: "My thinking is that which I have (already) told you." He (the Prophet) ordered: "Release Thumama." He (Thumama) went to a date farm near the Masjid, took a bath and entered the Masjid, and said: "I bear witness that there is no god except Allah and that Muḥammad is Allah's Prophet. O Muhammad, earlier there was no face on earth more wrathful to me than your face; today your face is dearer to me than all other faces. By Allah, earlier there was no religion among all the religions as wrathful to me as your Religion; today the dearest religion to me is your Religion. By Allah,

earlier the most wrathful city to me among all the cities was your city; now the dearest city to me among all the cities is your city. When your cavalry arrested me, I was on my way to perform Umrah, tell me what should I do now? The Prophet of Allah (pbuh) gave him glad tidings and asked him to perform the Umrah. When he reached Makkah, someone said: "Have you reverted from your religion?" He said: "No; but I have embraced Islam and am with Muhammad, the Prophet of Allah. By Allah, you will not get even a grain of wheat from Yamama unless the Messenger (pbuh) does not permit it." [Bukhari, Muslim]

Explanation: Thumama, on the first day, had said that if he was killed, it would be killing of a chief and not an ordinary person. But on the second day, he commenced his talk by saying that if kindness was shown to him, such kindness would be shown to a grateful person. This commencement was based on a great eloquence. On the first day, Thumama feared that he would not be spared. But when he witnessed the kindness of the Prophet of Allah (pbuh), he hoped that if he asked for mercy it would be granted. Therefore, he commenced his talk on the second day with the topic of kindness and gratefulness. The merciful conduct of the Prophet of Allah (pbuh) was no less than a miracle. It was the effect of the Prophet's morality and conduct that a person who hated him the most changes completely and joins as one of his staunchest followers and very clearly declares that the face, the city and the Religion of the person which he hated most have now become dearest to him. This is the magic of good morals and conduct; we cannot imagine of any other greater magic than this. The propagator of Truth should possess such character and conduct.

(٦) عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أَبَا طَالِبٍ لَمَّا حَضَرَتْهُ الْوَفَاةُ، دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ، فَقَالَ: أَيْ عَمِّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ. فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، تَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَلَمْ يَزَالَا يُكَلِّمَانِهِ: حَتَّى قَالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْهُ. (بخاری)

(6)It is narrated by Hazrat Ibn al-Musayyib through his father that when death came calling on Abu Talib, the Messenger (pbuh) called on him. At that time Abu Jahl was with him (i.e. with Abul Talib). He (the Prophet) said: "O uncle, say 'La Ilaha Illallah' (there is no god except Allah) so that I could plead with it for you before Allah." Abu Jahl and Abdullah bin Umayya said: "O Abu Talib, are you going to give up the ancestral religion of Abdul Muttalib." They did not cease talking to him (in this manner) until he said his last words: "I am on the religion of Abdul Muttalib." The Messenger (pbuh) said: "I will ask forgiveness for you until I am not stopped from it." [Bukhari]

Explanation: Hazrat Abu Talib was the uncle of the Prophet of Allah (pbuh). He always sided and protected the Prophet of Allah (pbuh) even though he had not embraced Islam. The Prophet of Allah (pbuh) had always fervently desired that Hazrat Abu Talib should embrace Islam; but he did not do so. When Hazrat Abu Talib was on his death bed, the Prophet of Allah (pbuh) called on him and requested him to recite the words proclaiming Oneness of God. But he did not do so. Then the Prophet of Allah (pbuh) said that he would pray for his forgiveness until he was not stopped from doing so. At last the following Verse was revealed in this regard:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ο (التوبة:113)

"It is not fitting for the Messenger and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire." (The Quran, 9:113)

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ο (القصص:56)

"It is true you will not be able to guide every one whom you love; but Allah guides those whom He will and He knows best those who receive guidance." (The Quran, 28:56)

(٧) عَنْ أَنَسٍ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صلى الله عليه وسلم فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: (أَسْلِمْ). فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ صلى الله عليه وسلم،

فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ. (بخاری)

(7)It is narrated by Hazrat Anas that a Jewish boy used to serve the Messenger (pbuh). When he fell ill, the Messenger (pbuh) visited him and sat near his head and said to him: "Embrace Islam." He looked at his father who was with him. He said: "Obey Abu al-Qasim (pbuh)." He embraced Islam. The Messenger (pbuh) came out and said: "Praise be to Allah Who saved him from the Fire." [Bukhari]

Some Propagative Speeches of the Messenger (PBUH)

(١) عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ}. صَعِدَ النَّبِيُّ صلى الله عليه وسلم عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: (أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ). قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا، قَالَ: (فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ). فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: {تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. (بخاری، مسلم)

(1)It is narrated by Hazrat Ibn Abbas that when the Verse: وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ "And admonish thy nearest kinsmen,"[1] was revealed, the Messenger (pbuh) came out and climbed the (Hill of) Safa and began calling: "O Banu Fihr, O Banu `Adi; he similarly called every tribe of the Quraish until all of them gathered. The man who could not come sent his representative in order to know for what he had been called. Abu Lahab and people of the Quraish also came. He (the Prophet) said: that a cavalry is riding out from the valley) in order to invade you, would you believe me? They said: "Yes; we have experienced nothing but truth from you." He said: "Indeed I am the warner for you of the impending severe chastisement." Abu Lahab said: "May you perish; did you gather us for this." On this (the Surah): تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ("Perish the hands of the Father of Flame! Perish he!")[2] was revealed." [Bukhari, Muslim]

Explanation: The speech of the Prophet of Allah (pbuh) delivered on the Mountain of Safa clearly indicates that the Messenger of Allah occupies such

[1] The Quran, 26:214.

[2] The Quran, Ch. 111.

a lofty position which is not available to general public. He clearly sees the coming of the wrath of Allah upon those communities which have become disobedient and oppressive. Common people generally remain unaware of the terrible end in store for them in the future, and they even are unaware of how to safeguard themselves from this terrible end.

The Prophet of Allah (pbuh) first of all made the people acknowledge that he was a truthful person and that whatever information he would give would not be wrong. When the people acknowledged that he was a truthful person and that he had never lied in his life, then he said that they should fear the severe chastisement about which they were unaware of. It would attack them as a cavalry and that none would be able to save them from destruction and severe chastisement.

Even before the people could react and ponder over the message conveyed by the Prophet of Allah (pbuh), Abu Lahab, who held a prominent position among the people of Makkah, got wild and began abusing the Prophet of Allah (pbuh). He was of the opinion that if the message of the Prophet of Allah (pbuh) was accepted, it would create chaos and prove our ancestors to be wrong and that their leadership was also false; they would never tolerate this.

(٢) عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ: (يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا). قَالُوا: يَوْمٌ حَرَامٌ، قَالَ: (فَأَيُّ بَلَدٍ هَذَا). قَالُوا: بَلَدٌ حَرَامٌ، قَالَ: (فَأَيُّ شَهْرٍ هَذَا). قَالُوا: شَهْرٌ حَرَامٌ، قَالَ: (فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا). فَأَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: (اللَّهُمَّ هَلْ بَلَّغْتُ، اللَّهُمَّ هَلْ بَلَّغْتُ). قَالَ ابْنُ عَبَّاسٍ : فَوَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ: (فَلْيُبْلِغْ الشَّاهِدُ الْغَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. (بخارى)

(2) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) addressed the people on the Day of Nahr (Sacrifice). He said: "O people, what is this day?" People said: "This is the forbidden day." He said: "What is this city?" People said: "It is a forbidden city." He said: "Your blood, your wealth

and property, your honour are forbidden as this day is forbidden in your this city and in your this month." He repeated these words several time. Then he raised his head towards the heaven and said: "O Allah, have I conveyed; O Allah, have I conveyed (Your Message)." Hazrat Ibn Abbas said: "By Allah in Whose hand is my life, he advised his Brotherhood: "Those who are present convey it to those who are not present; do not become unbelievers after me that you begin cutting off the necks of each other." [Bukhari]

Explanation: That is, people should know this fact that not only days, months and cities are inviolable, but the lives and honour of the people are also inviolable. Unbelief is not just denying rights of the people but also killing each other unjustly and rendering the human lives valueless.

Some of Prophet's Propagative Letters

(١) عَنْ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الْإِسْلَامِ، وَبَعَثَ بِكِتَابِهِ إِلَيْهِ مَعَ دِحْيَةَ الْكَلْبِيِّ، وَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بُصْرَى لِيَدْفَعَهُ إِلَى قَيْصَرَ... فَإِذَا فِيهِ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ، وَ: {يا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَن لا نَعْبُدَ إِلا اللَّهَ وَلا نُشْرِكَ بِهِ شَيْئًا وَلا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ. (بخارى، مسلم)

(1) It is narrated by Hazrat Ibn Abbas that the Messenger (pbuh) wrote a letter to Caesar (of Rome) inviting him to Islam. He sent his letter through Hazrat Dihyah al-Kalabi and ordered him to deliver it to the Ruler of Basra for delivering it to the Caesar. Its contents were as follows: "In the Name of Allah, the Beneficent, the Merciful! From Muhammad, the servant of Allah and His Prophet to Caesar, great Ruler of Rome. Peace be upon him who follows the guidance. Now then; I invite you to Islam. Embrace Islam so that you may remain safe (in this life and the next). Embrace Islam you will be granted double the reward. If you turn back, you will be responsible for

the sins of the peasants (i.e. your subjects). 'O People of the Book, come to common terms as between us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah. If they turn back, say: You bear witness that we (at least) are Muslims'." [Bukhari, Muslim]

Explanation: Today the capital of Italy is Rome. The Arabs called the Byzantine Empire as Rome. In the beginning of the fourth century AD, the Byzantine Empire got divided into two parts. Its eastern part comprised of Asia Minor, Egypt, Syria, Palestine and other countries. In this region, Emperor Constantine built a city in 366 AD on the shores of Bosporus and named it Constantinople after his own name; now it is known as Istanbul. Rome remained the capital of the western part. In the Islamic history, Rome means the eastern part of the Roman Empire. The title of the emperor of Rome was Caesar.

There is difference of opinion as regards the meaning of the Arabic word "arisun." Some are of the opinion that it means farmers. Anyhow, here it means the subjects of the Caesar. The Prophet of Allah (pbuh) wrote to the Caesar that if he embraced Islam he would be granted twice the reward; one, for believing in Jesus and the other, for believing in the last Messenger. If his subjects also embraced Islam because of his embracing it, he would be rewarded for this too. However, if he refused to embrace Islam, he would be responsible for their sin too because his countrymen would remain unbelievers because of his refusal. There is a famous proverb: "People are on the religion of their kings."

The passage quoted at the end of the letter is Verse 64 of Chapter 3 of the Quran. Since, Caesar was a Christian, i.e. he belonged to the People of the Book, the Prophet of Allah (pbuh) quoted this Verse accordingly.

When this letter reached the Caesar, he was on his way to Jerusalem from Constantinople. The letter was delivered to him at Hums. He ordered that an Arab be produced before him. At that time, a caravan of Arab traders was camping in Ghazzah; the leader of the caravan was Amir Abu Sufiyan who had not yet embraced Islam. These people were produced before the

Caesar. The Caesar asked several questions about Prophet Muhammad (pbuh) which have been recorded in history. He reached the conclusion that Hazrat Muhammad (pbuh) was a true Messenger and was that Messenger arrival of whom the People of the Book were eagerly awaiting. Although the Caesar was convinced about the truthfulness of Islam and wanted to embrace it, he did not embrace it because he coveted greatly his throne and crown and feared that his subjects would revolt against him if he were to embrace Islam. However, he advised Hazrat Dihyah al-Kalabi to meet the Pope, Dhaghatir, and invite him to Islam. If he accepted Islam, people would follow him. When the Prophet of Allah (pbuh) was informed about it, he wrote a letter to the Pope. Its contents were as follows:

> *"Peace be upon the one who accepted Islam. My path is the same on which Jesus son of Mary had walked. He was the word of Allah bestowed on the chaste Mary. I believe in Allah and the Books revealed on Abraham, Ishaq, Yaqub and his descendents. We believe in whatever was bestowed on Moses, Jesus and other Prophets from the Lord. We do not believe in differentiating between the Prophets. We are Muslims. Peace be upon the one who follows the Guidance."*

After reading this letter, the Pope embraced Islam and openly declared it. On knowing this, the people became furious and martyred him.

The original copy of the letter written by the Prophet of Allah (pbuh) to the Caesar has now been discovered. It is historically proved that this letter was in Spain till 7th century AH. After the fall of Spain, the letter found its way to Makkah. The Hashemite ruler of Hijaz preserved this letter. In May 1975, news was published in the newspapers that Hashemite King Abdullah Sharif Husain (son of Sharif Makkah and the grandfather of King Husain of Jordan) gave this letter to her queen, Nahja, on the condition that she should sell this letter to a Muslim ruler only in dire circumstances. Hence, this letter was purchased by the ruler of Abu Dhabi, Sheikh Zaid bin Sultan al-Nahyan, for 100 million dollars. It took one whole year to authenticate this letter.

(٢) أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللّٰهِ صلى الله عليه وسلم بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، مَعَ عَبْدِ اللّٰهِ بْنِ حُذَافَةَ السَّهْمِيِّ، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللّٰهِ صلى الله عليه وسلم: أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ (بخارى)

(2) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) sent a letter to Khosrow (Kisra) with Hazrat Abdullah bin Huzaafa al-Sahmi and ordered him to deliver it to the Ruler of Bahrain (to forward it to Khosrow). Hence, the Ruler of Bahrain delivered it to Khosrow. When he read it, he tore it to pieces. Hazrat Ibn al-Musayyib (one of the narrators of the Saying) said that the Prophet of Allah (pbuh) invoked Allah against them (i.e. Khosrow and his subjects) that they all be dispersed in scattered fragments. [Bukhari]

Explanation: The Persian Empire had been a great empire like the Roman Empire. The Persian Empire extended up to Sind on the one side and occupied Iraq and some parts of Arabia on the other. The title of the ruler of this Empire used to be Khosrow. The name of the Khosrow to whom the Prophet of Allah (pbuh) wrote the letter was Parviz who was the son of Hormiz bin Naushirvan.

The invocation of the Prophet of Allah (pbuh) against Khosrow Parviz resulted in the disintegration of the Persian Empire within a few years. Khosrow Parviz not only tore the letter of the Prophet of Allah (pbuh), but he further insulted the Prophet of Allah (pbuh) by asking his nephew Bazaan, who was the governor of Yemen, to send the claimant of the Prophethood to him. The governor sent two men to the Prophet of Allah (pbuh). When they told him the purpose of their visit, the Prophet of Allah (pbuh) said that he would give them the reply the next day. The next day the Prophet of Allah (pbuh) told them to inform Bazaan that his Lord had killed Khosrow Parviz. Khosrow was at war with the Romans and although he was getting defeated repeatedly, he was not ready for peace. Hence, his son Shiruya killed him and entered into peace with the Romans on their conditions. However, he too died within six months and thus eventually the Persian Empire disintegrated.

The Governor of Yemen, Bazaan, embraced Islam after a deep study of the teachings of Islam. Many of his courtiers also accepted Islam. Bazaan died after one year and after his death chaos spread in Yemen. The Prophet of Allah (pbuh) appointed his juvenile son as the governor of Yemen and sent Hazrat Abu Musa Ash`ari, Hazrat Mu`az bin Jabl, Hazrat `Aamir Hamdani and others as administrators of the districts in order to restore peace.

The original letter written by the Prophet of Allah (pbuh) to Khosrow has been discovered. This was in torn down condition and it has been joined together. This letter is in the safe custody of the former External Affairs Minister of Lebanon, Henry Firaun. This was revealed by the Syrian scholar, Dr. Salah al-Munjad. The father of Henry Firaun had bought this letter at the end of World War I in Damascus for 150 Ashrafi. Till 1962, Henry Firaun did not know that this was one of the important letters of the Prophet of Allah (pbuh). Dr. Hamidullah has authenticated it in one of his research articles. The letter is as follows:

> *"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, the servant of Allah and His Prophet to Khosrow, King of Persia. Peace be upon him who follows the Guidance, believes in Allah and His Prophet and testifies that there is no god but Allah, He is One, that He has no partner, and that Muhammad is His servant and His Prophet. Under the Command of Allah, I invite you to Him. I am the Prophet of Allah sent to all people "in order that I may infuse fear of Allah in every living person, and that the charge may be proved against the Unbelievers." Embrace Islam so that you may remain safe (in this life and the next). And if you refuse (to accept Islam), you will be responsible for the sins of all the Magians."*
> *[Seal: Muhammad, the Prophet of Allah]*

There is a fundamental difference between the letter written by the Prophet of Allah (pbuh) to Caesar and the letter addressed to Khosrow. Caesar belonged to the People of the Book, while Khosrow was not. Although both of them were invited towards the Oneness of God, but the style of calling them to Islam was quite different. The sentence in inverted commas in the letter to Khosrow is Verse 70 of Chapter 36 of the Quran which is quite appropriate

to the position of Khosrow. It has been stressed here that Khosrow should act wisely and embrace Islam. If he refuses, the charge against him will be proved and he will not be able to claim that he was unaware of the Truth. Moreover, in such an event, he would also be responsible for the sin of his people because usually people follow their leaders with regard to the religion.

(٣) عَنْ أَنَسٍ أَنَّ نَبِيَّ اللهِ صلى الله عليه وسلم كَتَبَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللهِ تَعَالَى، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم. (مسلم)

(3) It is narrated by Hazrat Anas that the Messenger (pbuh) wrote to Khosrow, Caesar, Najashi and every repressive ruler in which he invited them to Allah. Here Najashi means not that Najashi whose funeral prayer the Messenger (pbuh) performed (in absentia in Madinah). [Muslim]

Explanation: It has been made clear at the end of the aforesaid Saying that the letter the Prophet of Allah (pbuh) wrote to the Najashi was not that Najashi who had embraced Islam earlier and on whose death he had told his Companions that their pious brother, Asmaha, had expired and that they should offer his funeral prayer; hence, the Prophet of Allah (pbuh) had offered the funeral prayer in absentia in Madinah.

The Prophet of Allah (pbuh) had sent letters to both the Najashis. While the first had embraced Islam, there is different of opinion as regards the other as to his acceptance of Islam. Some are of the opinion that he too embraced Islam, but the others do not agree with it.

Najashi was the ruler of Abyssinia which is in East Africa. During the Prophethood of Prophet Muhammad (pbuh), Abyssinia was a Christian country. In the Abyssinian language, the ruler of Abyssinia was called Negus. Below is the letter that the Prophet of Allah (pbuh) wrote to Najashi Samha:

"In the Name of Allah, the Beneficent, the Merciful. From Muhammad, the Prophet of Allah to Najashi, King of Abyssinia. Peace be upon the one who follows the Guidance. Now then; I praise before you the Allah than Whom there is no other god, the Sovereign, the Holy One, the Source of Peace

(and Perfection), the Guardian of Faith, the Preserver of Safety. And I bear witness that Jesus, son of Mary, is the spirit of Allah and His Word which was bestowed on virgin, noble and chaste Mary; Jesus was conceived by His spirit and His breath as He created Adam with His Own Hand. Indeed I call you towards Allah, Who is One, and He has no partner. I call you towards that friendship which is established on His obedience, and to follow me and believe in that which has come to me because I am the Prophet of Allah. And I invite you and your men towards Allah, the Glorious, the Almighty. I have conveyed and advised. Hence, accept my advice. Peace be upon the one who follows the Guidance."
[Seal: Muhammad, the Prophet of Allah]

Explanation: The aforesaid letter is one of the letters of the Prophet of Allah (pbuh) that has been discovered. This letter had been sent through Hazrat Umar bin Umayya to the Najashi, King of Abyssinia. The original copy of this letter was found in October 1938 in Damascus. This was taken to England where the experts of the British Museum scrutinized it; thereafter it was returned back to Damascus.

The Prophet of Allah (pbuh) had written several letters to many rulers and important personalities of his time; we have presented here a few of them. Many fundamental points can be derived from these letters. The language of the letters is quite simple and free from verbosity. He made it clear that he was writing the letters as the Prophet of Allah. He has conveyed his message very clearly. He has kept in view the status of his addressees, their psychology and their religious traditions so that it would be easier for them to accept his call. He has also very clearly informed about the consequences of refusal to accept his message. These letters act as guidance for the preachers of the Truth.

Style of Prophet's Teaching and Training

(١) عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللّٰهِ صلى الله عليه وسلم إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ. (بخارى)

(1) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) used to

order people to perform only such deeds which they were capable of doing. [Bukhari]

Explanation: In Islam, man is burdened to the extent to which he is capable of bearing it. The Prophet of Allah (pbuh) always used to keep this in view and used to assign services according to one's physical and mental capabilities. In fact, he has asked people not to take up that responsibility which they were incapable of discharging.

(٢) عن عبد الله بن مسعود قال أن رسول الله صلى الله عليه وسلم كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. (بخارى)

(2)It is narrated by Hazrat Abdullah bin Mas'ud that the Prophet of Allah (pbuh) while addressing us used to always bear in mind that it should not become a cause for our weariness, which he did not like. [Bukhari]

Explanation: It is absolutely necessary to be moderate while addressing people. Delivering sermons to the people day and night may entail in people getting irritated with them and perceive them to be a burden. The Prophet of Allah (pbuh) used to keep in mind the psychology of the people; he liked to retain the interest of the people. Hazrat Ibn Mas`ud also used to follow this method.

(٣) عَنْ عَبْدِ اللهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا. (مسلم)

(3)It is narrated by Hazrat Abdullah bin Mas`ud that the Prophet of Allah (pbuh) said: "Being envious is permissible only in respect of two men: One whom Allah has given wealth and he spends it in the Path of Truth, and the other whom Allah has given the wisdom and he adjudicates with it and teaches it (to others)." [Muslim]

Explanation: The Arabic word "hasad" has been used in this Saying as a hyperbole; it actually gives the meaning of "ghabata," which means envy in English, while hasad means jealousy. Jealousy means being jealous of

someone's prosperity, wealth and gifts possessed by him and wishing them to be dispossessed from him; this is unlawful. However, the wealth and gifts possessed by an oppressor by means of which he oppresses people can be wished to be taken away from him. Ghabata (envy) means the admiration and a desire to have for himself the prosperity and gifts similar to those possessed by another person; this is lawful.

It has been explained in this Saying that only two persons can be envied; one who is wealthy and spends his wealth in the Cause of the Truth and the other who is a scholar and uses his scholarship and knowledge in adjudicating disputes and solving problems, and teaches the knowledge gained by him to others.

In another similar Saying narrated by Hazrat Ibn Umar and reported by Bukhari and Muslim, the Prophet of Allah (pbuh) has said:

لا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ القُرْآنَ، فَهو يَتْلُوهُ آناءَ اللَّيْلِ، وآناءَ النَّهارِ ورجلٌ آتاه اللهُ القرآنَ فهو يقومُ به آناءَ الليلِ وآناءَ النهارِ

"Only two persons can be envied upon: The man whom Allah has given the Quran and he stands with it (recites it in his prayers) for the most part of day and night, and the other that man whom Allah has given wealth and he spends it (in the Path of Truth) for the most part of day and night."

(٤) عن أَنَس بْنُ مَالِكٍ قَالَ: جَمَعَ النَّبِيُّ صلى الله عليه وسلم نَاسًا مِنْ الْأَنْصَارِ فَقَالَ: إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى بُيُوتِكُمْ. قَالُوا: بَلَى، قَالَ: لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتْ الْأَنْصَارُ شِعْبًا، لَسَلَكْتُ وَادِيَ الْأَنْصَارِ، أَوْ شِعْبَ الْأَنْصَارِ. (بخارى)

(4) It is narrated by Hazrat Anas bin Malik that the Messenger (pbuh) gathered people from Ansaar and said: "The Quraish have just now come out of the era of ignorance (and have embraced Islam) and are in a calamitous situation. I would like to help them and pacify them. Are you not contented that the people return (to their homes) with (the wealth of) the world and

you return to your homes with the Prophet of Allah? They (the Ansaar) said: "Yes, indeed (we are ready for it)." Then he (the Prophet) said: "If the people travel through a valley and the Ansaar pass through a ravine, I will travel through the valley or ravine that the Ansaar take." [Bukhari]

Explanation: There is a historical background about this narration. After the Battle of Hunain, the Prophet of Allah (pbuh) ordered the Islamic Army to march towards Taif, which was a walled city and had a very strong and sturdy fort. The Islamic Army besieged the fort for 20 days. The besieged people dared not come out in the open and fight. The Prophet of Allah (pbuh) did not want to lengthen the siege. He consulted his Companions. The sagacious among them suggested that the will of the besieged to battle had been broken and they would not dare to rebel again. Therefore, the siege was lifted. While returning from Taif, the Prophet of Allah (pbuh) halted at Ja`rana. Here he distributed the war booty amongst the Mujahidin. Since he wanted to pacify and win the hearts of the Quraish, he gave them more from the war booty. Because of difficulties in trading, the economic conditions of the Quraish had become very weak. A few among the Ansaar, who could not understand the wisdom of the Prophet of Allah (pbuh), objected to this and were aggrieved when the Prophet of Allah (pbuh) gave the Quraish more wealth. When he came to know about this, the Prophet of Allah (pbuh) gathered the Ansaar and addressed them, which is a fine example of eloquence. He said:

"Is it not true that earlier you were astray? Allah bestowed upon you Guidance through me. You were disunited, Allah created unity amongst you through me. You were poor, Allah made you rich through me." On every sentence, the Ansaar used to say: "The benefaction of Allah and His Prophet is the greatest." Suddenly, he (the Prophet) changed the tenor of his speech and said: "No; say that: O Mohammed, when the people had denied you we believed in you. When the people forsook you, we gave you shelter. You came to us in a distressed condition, we extended every kind of cooperation to you." Then he paused and again said: "You keep telling me all these, and I will keep saying: You are telling the truth. But O Ansaar, are you not contented that the people should return to their homes with camels and sheep and you return to your

home with Muhammad?" The Ansaar cried out and said: "We do not want anything; we just want Muhammad." [Tabaqat Ibn Sa`d]

(٥) عن جابرِ بنِ سُليمٍ، قال: رأيتُ رجلاً يصدُرُ الناسُ عن رأيه، لا يقولُ شيئاً إلا صدَرُوا عنه، قلتُ: مَنْ هذا؟ قالوا: رسولُ الله صلى الله عليه وسلم، قال: قلت: عليكَ السلامُ يا رسولَ الله—مرتَين—قال: «لا تَقُلْ عليكَ السلامُ، فإن عليكَ السلامُ تحيةُ الميتِ، قل: السلامُ عليكَ» قال: قلت: أنتَ رسولُ الله؟ قال: «أنا رسولُ الله الذي إذا أصابكَ ضُرٌّ فدعوته كشفهُ عنكَ، وإن أصابكَ عامُ سنةٍ فدعوتهُ أنبتَهَا لك، وإذا كُنْتَ بأرضٍ قَفْرٍ أو فلاةٍ، فضلَّتْ راحِلتُك فدعوتهُ ردَّها عليك. (ابو داؤد)

(5)It is narrated by Hazrat Jabir bin Salim: I saw a man that whatever he said people used to accept it unquestioningly. I asked: "Who is this?" People said: "He is the Prophet of Allah." (I went to him and) I said: "Alaik-assalam (upon you be the peace) O Prophet of Allah, twice." He (the Prophet) said: "Do not say "Alaik-assalam (upon you be the peace)" because "Alaik-assalam (upon you be the peace) is the salutation of the dead; say, "Assalamu Alaik (peace be upon you)." I said: "Are you Prophet of Allah?" He said: "I am the Prophet of that Allah Who removes the harm when it befalls you when you invoke Him; and if drought strikes you, He brings forth vegetation for you if you invoke Him; and when you are in a desolate or waterless desert and your female riding camel has strayed away, He brings her back to you if you invoke Him." [Abu Dawood]

Explanation: What a simple but effective way the Prophet of Allah (pbuh) adopted on this occasion. He introduced himself as the Prophet of that Allah who listens to His servants when they invoke Him when they are in distress and removes all such distresses and difficulties. In other words, the Prophet of Allah (pbuh) has simply said how could anyone not believe in the Prophet sent by such an entity and thus be unfaithful to Him. It is understood that Hazrat Jabir bin Salim embraced Islam and also sought Prophet's guidance with regard to some issues.

(٦) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللهِ صلى الله عليه

وسلم إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ: يَرْحَمُكَ اللهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ. فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ؟ تَنْظُرُونَ إِلَيَّ! فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ. فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لَكِنِّي سَكَتُّ. فَلَمَّا صَلَّى رَسُولُ اللهِ صلى الله عليه وسلم فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي. قَالَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ. أَوْ كَمَا قَالَ رَسُولُ اللهِ صلى الله عليه وسلم. قُلْتُ: يَا رَسُولَ اللهِ، إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللهُ بِالْإِسْلَامِ وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ! قَالَ: فَلَا تَأْتِهِمْ. قَالَ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ! قَالَ: ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدَّنَّهُمْ. (مسلم)

(6) It is narrated by Hazrat Mu'awiyah bin al-Hakam al-Sulami: Once I was praying with the Prophet of Allah (pbuh) when a man among the worshippers sneezed. I said: "Yarhamukallah" (May Allah have mercy upon you)." The people glared at me. I said: "May my mother lose me! Why are you staring at me?" They began to strike on their thighs. When I noticed that they wanted to silence me, I lapsed into silence. When the Prophet of Allah (pbuh) finished the prayer – may I ransom him with my father and mother – I have never seen a better teacher than him before him or after him. By Allah, neither he scolded me, nor beat me, nor abused me. He just said: "This is a Salat; nothing from the talks of human beings is permissible in it; it is nothing but glorification and exaltation (of Allah) and recitation of the Quran" – or he said words to that effect. I said: "O Prophet of Allah, I was lately in the state of ignorance and recently Allah has favored me with Islam, and there are men among us who go to the soothsayers." He (the Prophet) said: "Do not go to them." I said: "There are men among us who take guidance from ill-omen." He said: "This is the thing that they feel in their hearts; this should not stop them (from doing their work)." [Muslim]

Explanation: Look at the style of the Prophet's teaching and training. He used to make the people understand the religious teachings in the best way possible. He never used to scold or abuse anyone for his ignorance. It is also understood from this Saying that Salat is actually nothing but conversing with Allah. Salat is glorification and exaltation of Allah and

recitation of the Quran, and hence there should not be any conversation with anyone else but Allah.

Enjoining the Good and Forbidding the Wrong

(١) عن أَبِى سَعِيدٍ الخدرى عن رسول الله قال: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ. (مسلم)

(1)It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "Whoever among you sees a wrong he should change it with his hand. If he is not capable to do so, then with his tongue; if he is not capable to do so (even with his tongue), then with his heart (i.e. he should feel bad about it in his heart) and this is the weakest of the Faith." [Muslim]

Explanation: This Saying proves that it is one of the requirements of the Faith that man should not tolerate anything evil and wrong and should try to eradicate it. If he has the power to eradicate the evil, he should use the power to do so. If he does not have the power, then he should condemn the evil with his tongue and encourage people to try to eradicate it. If he does not get the opportunity to even do so, then he should hate the evil in his heart and should desire that the evil should be get eradicated from the world. But if he does not feel bad in his heart even after seeing the evil, then he should pray for the retention of his Faith because after this, there remains not even an iota of Faith in the heart.

(٢) عن النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَثَلُ الْمُدْهِنِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، مَثَلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً، فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلَاهَا، فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلَاهَا، فَتَأَذَّوْا بِهِ، فَأَخَذَ فَأْسًا، فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ، فَأَتَوْهُ فَقَالُوا: مَا لَكَ، قَالَ: تَأَذَّيْتُمْ بِي وَلَا بُدَّ لِي مِنَ الْمَاءِ، فَإِنْ أَخَذُوا عَلَى يَدَيْهِ أَنْجَوْهُ وَنَجَّوْا

أَنْفُسَهُمْ، وَإِنْ تَرَكُوهُ أَهْلَكُوهُ وَأَهْلَكُوا أَنْفُسَهُمْ. (بخاری)

(2)It is narrated by Hazrat Nu'man bin Bashir that the Prophet of Allah (pbuh) said: "Similitude of those who become careless with regard to the boundaries fixed by Allah and enter into them is that of those people who drew lots (for seats in) the boat. Some of them got (the seats) in its lower deck and some of them got (the seats) in its upper deck. Those who were in its lower deck, had to walk past those in its upper deck carrying water which inconvenienced them. Hence (one among the people in the lower deck) took an axe and began making a hole in the bottom of the boat. (The people from the upper deck) came and said: "What is wrong with you?" He said: "You are inconvenienced by me (by my coming up) and it is necessary for me to get water." If they prevent him, they will save him and save themselves, and if they leave him alone, they will destroy him and also destroy themselves. [Bukhari]

Explanation: It is a fact that human beings of the world are journeying sitting on a boat or ship. If this boat or ship sinks, everyone, both good and bad, dies. Therefore, everyone should protect the ship. If someone tries to drill a hole in the ship, it becomes incumbent upon everyone to stop him and save the ship from sinking. Also one should try to understand the difficulties faced by those who try to drill holes in the ship; they really do not comprehend the seriousness of their action.

If an evil gets cultivated in a society or state and no efforts are made to eradicate it, it can become the cause for the destruction of the entire society and the state. One of the problems of our era is the pollution which affects everyone – poor and rich. If the growing pollution is not arrested, this earth will not remain suitable for human habitation. Even more dangerous than the pollution is man's moral turpitude. Several forms of this turpitude appear before us – misotheism (hatred of god), going beyond the limits fixed by Allah, mischief, immoral acts, rebellion, terrorism, oppression of the weak, injustice, etc. It is essential to keep the earth clean of all these evils. If only we could pay attention towards it.

(٣) عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ. (ترمذی)

(3)It is narrated by Hazrat Huzaifa that the Messenger (pbuh) said: "By the Entity in Whose hand is my life, you should keep enjoining the good and forbidding the wrong; otherwise, Allah will soon send His punishment upon you. At that time, you pray Him (Allah), but your (prayers) will not be answered." [Tirmizi)

Explanation: Our attention has been drawn to a very important thing in this Saying to which generally we do not pay any attention. This Saying tells us that giving up the duty of enjoining the good and forbidding the wrong is a very serious crime. This crime is such that Allah's punishment descends without any delay. There are many possible forms of this punishment. One of its forms is domination of oppressors on us who will severely torment us, and at that time when we invoke Allah, our invocations are not answered and we are continued to be oppressed and tormented. In some of the narrations, mention has been made of this particular kind of punishment. Perhaps, one of the reasons for the Muslims of the world being in such difficulties today is that the majority of them are ignoring to discharge this important religious duty; rather, most of their energies are being spent in divisive activities.

Establishment of Religion of Islam

(١) عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ: لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ. (مسلم)

(1) It is narrated by Hazrat Jabir bin Samura that the Messenger (pbuh) said: "This Religion will continue to remain established and a group of Muslims

will fight for it until the institution of the Day of Judgement." [Muslim]

Explanation: That is, it will never so happen that the entire Muslim Community will forget to act upon the Religion of Islam and its demands. One group amongst them will continue to strive and struggle for its development and survival. It will never become a forgotten chronicle. The Religion of Islam is the Religion of Truth and it will be alive forever. This is one light which will never get extinguished. According to the time and circumstances, a group of Muslims will always be seen striving and struggling for the cause of Islam. Darkness can never engulf the light of Truth. Whether the people take advantage of this light or not, whether they close their eyes and remain devotees of darkness, the light of Truth cannot be eclipsed. This is the meaning of the Prophet's Saying that the Religion of Islam will continue to remain established and that there will not be any disruption.

(٢) عن جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ. (مسلم)

(2) It is narrated by Hazrat Jabir bin Abdullah: I heard the Prophet of Allah (pbuh) saying: "A group of my Brotherhood will always be fighting for the Truth and will remain dominant till the Day of Judgement." [Muslim]

Explanation: That is, the Religion of Islam will remain established on the ordinances of Allah; this is what is meant by the phrase: "the Religion will remain established forever." One group will be such that will understand well the requirements of Islam and it will chalk out its plans and programs in the light of these requirements.

(٣) عن عُمَيْرِ بْنَ هَانِئٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ. (مسلم)

(3) It is narrated by Hazrat `Umair bin Haani: I heard Hazrat Mu'awiyah

saying on the pulpit: I heard the Prophet of Allah (pbuh) saying: "One group among my Brotherhood will always remain established on the Command of Allah. Those who abandon them or oppose them will not harm them until the advent of the Command of Allah and they will be triumphant over the people." [Muslim]

Explanation: That is, no opposition will ever be able to make this group abandon their path. Falsehood will never be able to vanquish the Truth. The voice of Truth has always been raised clearly and will be continued to be raised. Those striving and struggling for the Truth and sacrificing their lives have always been successful and will always remain successful.

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Sayings of the Prophet (PBUH) and Our Life

Lord of the Universe

(١) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: يَقْبِضُ اللهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ. (بخاری)

(1)It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "On the Day of Judgement, Allah will clasp the earth and roll up the heaven in his right hand and then will say: "I am the Monarch; where are the monarchs of the earth?" [Bukhari]

Explanation: In this Saying a picture of the exaltedness and augustness of Allah has been presented. Generally, the exaltedness of Allah is not felt by the people in this world, but on the Day of Judgement, the people will clearly witness that the real exaltedness and loftiness belongs to Allah. On that Day, it will be clearly seen that the earth and the heavens are under His complete control. The earth will be in His clasp and the heavens will be seen wrap up like a piece of cloth on His right hand and everything will be under His power. The misconception of the short-sighted that someone other than Allah can also be entitled for the monarchy will be removed. The person who considered himself to be the monarch in the world will not have the courage to utter even a word. Allah will declare: "I am the Monarch; where are those who claimed to be the kings?" It is also mentioned in the Quran:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ○ (الزمر:67)

"No just estimate have they made of Allah, such as is due to Him; on the Day of

Judgement the whole of the earth will be but His handful and the heavens will be rolled up in His right hand; Glory to Him! High is He above the Partners they attribute to Him." (The Quran, 39:67)

If someone gets power in this world, he should not be a despot. It should be his duty to promulgate the ordinances of Allah under his dominion. He should not allow anyone to be oppressed. He should plan for the welfare and prosperity of his people. He should fulfill the needs of the needy. He should educate the people about the exaltedness of Allah and he should humble himself before Allah and always fear Him.

(٢) عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ: أَعُوذُ بِعِزَّتِكَ، الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ. (بخاری)

(2) It is narrated by Hazrat Ibn Abbas that the Messenger (pbuh) used to say: "(O Allah), I seek Your refuge by Your Glory and Power; You are the One that there is no god but You, the One Who does not die, whereas all the Jinns and the humans are bound to die." [Bukhari]

Explanation: This Saying makes it clear that there is no god but Allah. He is eternal while the Jinns and the humans are perishable. Hence, it is wise to seek refuge of Allah. There is none other than Allah who can save us from destruction and give us real success and prosperity.

(٣) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَا أَحَدٌ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، يَدَّعُونَ لَهُ الْوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ. (بخاری)

(3) It is narrated by Hazrat Abu Musa Ash`ari that the Messenger (pbuh) said: "While listening to an annoying or irritating thing, none is more forbearing than Allah; people claim progeny for Him, still He forgives them and provides them with subsistence." [Bukhari]

Explanation: Allah is very forgiving and forbearing. If Allah wants He can kill in an instant all those who trample His rights and who do not care for His Exaltedness. But He forbears with them. Not only He does not kill such people immediately, but He provides them with subsistence, which

increases their rebellion. The patience of Allah has been continuously manifesting in the human history. However, when the given respite ends, none can save these disobedient people from the Wrath of Allah. People get deceived from Allah's Law of Respite. They begin to think that they can do whatever they want to do and there is none who can seize them. But the time of judgment will tell them they were in delusion and that they were deceiving themselves.

(٤) عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللّٰهِ صلى الله عليه وسلم يَقُولُ فِي النَّجْوَى؟ قَالَ: (يَدْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ، فَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، وَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، فَيُقَرِّرُهُ ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَغْفِرُهَا لَكَ. (بخارى)

(4)It is narrated by Hazrat Safwan bin Muharriz that a man asked Hazrat Ibn Umar: "How have you heard from the Prophet of Allah (pbuh) about secret conversation?" He said: "(The Prophet said:) One of you will come close to his Lord, until He places him under his shelter and then He will say: "Have you committed such and such (sins)." He will say: "Yes." And He (Allah) will say: "Have you committed such and such (sins)." He will say: "Yes." After getting his confession, He (Allah) will say: "I had covered you up (your sins) in the world and today I forgive them for you." [Bukhari]

Explanation: Allah, the Almighty, is the Shielder of Sins. If His servant sincerely repents for his sins, He forgives him and includes him amongst his pious servants. This Saying tells us that one of the attributes of Allah is that He covers up the sins and saves the sinner from ignominy and disgrace. However, if a person continuously sins and does not repent, he will disgrace himself for which he alone should be responsible.

(٥) عَنْ الْمُغِيرَةِ قَالَ رَسُولَ اللّٰهِ صلى الله عليه وسلم وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللّٰهِ، وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللّٰهُ الْجَنَّةَ. (بخارى)

(5)It is narrated by Hazrat Mughira that the Prophet of Allah (pbuh) said: "There is none who likes his praise more than Allah, and because of it Allah

has promised Paradise." [Bukhari]

Explanation: This is part of a lengthy Saying. In this Saying, it has been stated that Almighty Allah has great sense of honour and hence has forbidden all indecent and shameful acts whether outward or inward. There is none who gives more consideration for an excuse than Allah, and therefore, He has sent Messengers and Prophets as givers of glad tidings and warners so that people cannot give the excuse that none had guided them towards the path of truth and hence they could not adopt the straight path. Thereafter, that thing has been mentioned which has been quoted here that none likes his praise more than Allah. Therefore, Allah has promised Paradise to all those people who praise Allah. It is a fact that all praise is for Allah alone. We cannot perceive of any other finding greater than this. The last and final word that can be said is that the Holy Quran commences with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ("Praise be to Allah, the Cherisher of the Worlds"). The gist of the entire Quran is this, the first Verse of the Quran. Allah alone is worthy of all praise. This Verse cuts off all the roots of polytheism. When a person praises Allah conscientiously, it means that he has recognized his Lord and Cherisher and that it has become highly impossible for him to lead a life ignoring his Lord. He, who does not know his own Creator, cannot be said to be on the right path. He, who recognizes Allah, will certainly love Allah and Allah will also love him. Allah is the source of life and beauty. Among the reasons for love, beauty is of fundamental importance against all other qualities and good attributes.

(٦) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، وَهُوَ يَكْتُبُ عَلَى نَفْسِهِ، وَهُوَ وَضْعٌ عِنْدَهُ عَلَى الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي. (بخاری)

(6) It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "When Allah created the creation, He wrote in His Book – He writes about His Self and it (the book) is placed with Him on the Throne – that "My Mercy

dominates My Fury." [Bukhari]

Explanation: From the very beginning, it has been Allah's tradition that He has kept His Mercy dominated upon His Fury. His Mercy is infinite. The signs of His Mercy can be noticed all over the universe. Allah gives sufficient opportunity to the tyrannical nations to reform themselves; this is nothing but His Mercy. His fury and wrath descends on a nation when its tyranny and rebellion crosses the limits and it becomes inevitable to destroy it.

(٧) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شبراً تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. (بخارى)

(7) It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: Almighty Allah says: "I am with My servant's assumption about Me. I am with him when he remembers Me. If he remembers Me in his soul, I remember him in My soul, and if he remembers Me in a group, I remember him in a group which is better than them. If he gets closer to Me by a span of the hand, I get closer to him by an yard; if he gets closer to Me by an yard, I get closer by two yards; and if he comes towards Me walking, I come running towards him." [Bukhari]

Explanation: A moving picture is presented in this Saying of the deep bond that Allah has with His servants. The fundamental thing described in this Saying is that Allah is with the assumption of His servant which he has about Him. Allah deals with His servant according to the ideological and practical assumption that a servant has about Him. Hence, in another tradition reported in Muslim and Ahmed, it is stated: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، إِنْ ظَنَّ خيرًا فله وإنْ ظنَّ شرًّا فله "I am with My servant's assumption about Me; if he has good assumption, it is good for him, and if he has bad assumption, it is bad for him." The human life is of two kinds. One is that which we call religious life and the other is that which is carefree where no importance is given to the Divine Will and Ordinances. The results of these two types of life cannot be equal both in this world and in the Hereafter. The meaning of the concise

phrase, أَنَا عِنْدَ ظَنِّ عَبْدِي بِي "I am with My servant's assumption about Me," also includes that when Allah's servant remembers Him, Allah also remembers His servant; and if His servant tries to get close to Him, Allah gets close to him even faster than him.

(٨) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: قَالَ اللهُ تبارك وتعالى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ. (بخاری)

(8)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: Almighty Allah says: "I am indifferent to the association of all the associates. Whoever performed a deed in which he associated with Me someone other than Me, I will abandon him and his association." [Muslim]

Explanation: That is, Allah does not like polytheism. He wants His servants to lead their lives in His servitude alone, bow only before Him, depend upon Him alone and never give anyone else that position that is particular to Him alone. Everything and every creature other than Allah are His creatures; they cannot be the creators and cherishers, nor can they be considered as gods and worthy of our worship. Therefore, it would be a great injustice if we associate others with Allah in His godhead, in His attributes and in His rights and have the perception that anyone else could be our benefactor and could become the centre of our devotion and worship. The Quran has very clearly stated polytheism to be the greatest injustice and has declared that Allah never pardons polytheism and that the polytheists will always be away from Allah's mercies.

Consciousness and Realisation

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا. (بخاری)

(1)It is narrated by Hazrat Abu Hurairah that Abul al-Qasim (pbuh) said: "By the Entity in Whose Hand is my life, if you were to know what I know,

you would weep more and laugh less. [Bukhari]

Explanation: If man becomes conscious of and realizes the trial and test to which he has been put to in this world and the situation and issues that he will have to face in the coming world, he will not lead his life in this world in a carefree manner. The fear and the apprehension that he feels after this realization will never allow him to remain contented. He will be worried more about the Hereafter. The perception of Allah's fury will leave him perturbed and disquiet. He knows that Allah is self-sufficient and that nobody can help the sinners in the Hereafter and that no recommendation will be acceptable there in their favour. If a person were to have that kind of full perception that a Messenger has of what is going to happen in the Hereafter, indeed, he would laugh less and weep more.

(٢) عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ، وَالعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ. (ترمذی)

(2)It is narrated by Hazrat Shaddad bin Aus that the Prophet of Allah (pbuh) said: "Wise person is the one who held his soul in his control and worked for the (life) after death, and the weak is the one who followed the desires of his soul and placed (vain) desires upon Allah."

Explanation: Generally, people are engaged in fulfilling their carnal desires and their valuable days are spent in this pursuit, and they remain negligent of the success in the Hereafter. That person cannot be said to be wise who prefers the temporary life to the permanent one. That person would be very foolish and unfortunate who follows his soul ignoring Allah and at the same time desires Allah to grant him His Mercies as if the gifts and mercies of Allah are reserved for him. No one should be in such a state of wishful thinking. The only thing that is acceptable to Allah is man's faith and his good deeds. A wise person is the one who spends his life in the obedience and servitude of Allah and always fears him.

(٣) عن أَبِي هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ خَافَ أَدْلَجَ،

وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ. (ترمذی)

(3)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "One who fears (attack from the enemy) sets out at nightfall, and one who sets out at nightfall reaches the destination. Verily, Allah's commodity is very valuable; verily, indeed Allah's commodity is the Paradise." [Tirmizi]

Explanation: In this Saying, the Prophet of Allah (pbuh) has explained with an example that man should never lead a negligent life. If it is feared that the enemy would attack late in the night, the caravan should set out at nightfall itself. In this manner, it will reach its destination safely and the enemy cannot harm it.

The devils and devilish people always try their best to deprive Allah's servants of the valuable commodity that Allah has promised them. They want people to serve and worship vain and worldly desires instead of serving and worshipping Allah. The Prophet of Allah (pbuh) warns us that the precious commodity that Allah has promised His obedient servants is nothing but the Paradise, and that they should be careful and see that their enemy is not successful in depriving them of the Paradise. In such an event, they would not get anything but ruination. Therefore, one should not be negligent in obtaining this precious commodity and should take immediate action to achieve it.

(٤) عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلی الله علیه وسلم: مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا. (ترمذی)

(4)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "I have not seen anything like the fire (of Hell), the fleer from which sleeps, and (have not seen) anything like Paradise, the seeker of which sleeps." [Tirmizi]

Explanation: How strange it is that people do not try to flee from the fire of the Hell which is so intense and ferocious. It is also strange that the people are negligent and careless in seeking the Paradise which is the most lovable and precious thing. Paradise is the centre of all comforts, happiness and

ease, but still, instead of seeking it, people seems to be running after the worldly vain desires and they do not realize what they are doing.

The meaning of fleeing from the fire of Hell is that one should keep away from all kinds of sins and adopt a life of piety and humanness, and try to obey Allah in all walks of life. Striving to seek Paradise means that man should give preference to the obtainment of Allah's good pleasure over all other things, desist from sins and disobedience of Allah, and never be negligent in obeying Allah in all spheres of life.

Moral Conduct and Religion

(١) عن أنس قال خطبنا رسول الله صلى الله عليه وسلم فقال: «لا إيمانَ لمن لا أمانةَ له ، ولا دينَ لمن لا عهدَ له. (البيهقى في شعب الإيمان)

(1)It is narrated by Hazrat Anas that whenever the Prophet of Allah (pbuh) addressed us, he always used to say: "The one who does not have trustworthiness does not have Faith, and the one who does not keep promise is irreligious." [Baihaqi]

Explanation: Importance of character and conduct in Religion is understood from this Saying. The Prophet of Allah (pbuh) has also said in this regard: "I have been sent to perfect high moral standards."

Islam has connected man's moral relationship with Faith because of which man's morality has obtained such strength and power that it cannot be perceived by an ordinary person. Islam has considered the issue of morality as the issue of Faith. Moreover, instead of taking the character and conduct in its limited meaning, it has given it a wider meaning and universality and has bounded the entire system of life with moral principles and regulations. People seldom realize the great contribution of Islam in this regard.

It is mentioned in this Saying that if a person does not have trustworthiness in him, it is futile to make a claim of having Faith. Similarly, keeping promises is nothing but Islam. The one who does not keep promises has nothing to do with Islam. This simple thing is quite revolutionary. It is a

fact that just performing some rituals does not constitute Islam; rather having lofty character and conduct is part of Islam too.

(٢) عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: لا يَزَالُ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِبْ دَمًا حَرَامًا. (بخاری)

(2)It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "The Believer will always have wide scope with regard to his Religion as long as he does not kill unlawfully." [Bukhari]

Explanation: It is a distinctive attribute of Islam that it does not place any undue constrictions. Its nature is that of ease and latitude. On hearing about the latitude found in Islam from Hazrat Ayesha, one of the Companions of the Prophet, Hazrat Ghudaib bin Harith cried out: الله أكبر الحمد لله الذي جعل في الأمر سعة "Allah is the Greatest; praise be to Allah Who has provided us latitude in the matter of Religion."[1] Indeed, this Religion has been bestowed to free people from every kind of undue restrictions, with which the Ignorance had chained them, release them from every type of communalism and destruction, and introduce to them that system of life which guarantees honour to all human beings and protects their human rights. It does not have any room for prejudices based on colour, creed, race, region and language. Wideness and openness are its distinctive qualities. It is quite another thing, if a person constricts himself by committing unlawful actions such as committing murder where he has to undergo the prescribed punishment. If the criminals are not punished, there will not be any peace in the society.

(٣) عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: الدِّينُ النَّصِيحَةُ، قُلْنَا: لِمَنْ؟ قَالَ: لِلّٰهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ. (مسلم)

(3)It is narrated by Hazrat Tameem Daari that the Messenger (pbuh) said: "Religion is showing goodwill." This he repeated thrice. We asked: "For whom?" He said: "For Allah, for His Book, for His Prophet, for the Imams

[1] Abu Dawood.

(leaders) of the Muslims and for common Muslims." [Muslim]

Explanation: This saying manifests a very important aspect of the Religion (of Islam). It is stated that Religion is showing goodwill. Islam demands that people should not be so selfish as to remain unconcerned with the welfare of others. People should have mutual relationship which has the passion of goodwill behind it. They should be faithful to Allah and His Prophet. They should be conscious of the greatness and the rights of Allah's Book. They should not ignore the responsibilities that are levied on them in the social and collective life. They should show goodwill to everyone right from the head of state to local leaders, religious scholars and common Muslims. They should always think and act for their welfare.

(٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يَقُولُ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: يَأْتِي عَلَى النَّاسِ زَمَانٌ، خَيْرُ مَالِ الرَّجُلِ الْمُسْلِمِ الْغَنَمُ، يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ. (بخاری)

(4) It is narrated by Hazrat Abu Sayeed: I heard the Messenger (pbuh) saying: "A time will come on the people when the best wealth of the Muslim man will be the flock of sheep which he will take with him and goes to the mountains and to the places of rain and thus will run away with his Religion saving it from trials." [Bukhari]

Explanation: This Saying tells us about the real wealth of human life. No other valuable thing can be perceived than the Religion of Islam. The real relationship of the Religion is with man's heart and his passion and beliefs. Then the Religion demands that man's life should be clear of polytheism and other indecent and forbidden acts. The Religion should be dearest to him than every other thing in the world, even dearer than his own life. The outcome of Religion is relationship with Allah and deep love for Him. A Believer cannot sacrifice this relationship and love in any circumstance, because life without this relationship with Allah is meaningless. Therefore, if the trial becomes unbearable, the Believer should quit his habitat and live in the mountains where he is able to protect his Religion and in such an event the flock of sheep would be his best merchandise through which

he can sustain himself because in the quest for comforts if the Religion is lost due to trials, such comforts will be meaningless. If this happens, then man will not be able to save himself from the wrath of Allah.

Non-Material Facts and Realities

(١) عن أبي هريرة، أن رسول الله- صلى الله عليه وسلم-قال: أقْرَبُ ما يَكون العبد مِنْ رَبِّهِ وهو ساجد، فَأَكْثِروا الدُّعاء. (ابو داؤد)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Servant (of Allah) is closer to his Lord when he is prostrating; hence supplicate more (while in the state of prostration)." [Abu Dawood]

Explanation: Prostration, in reality, is the pinnacle of life. Prostration is not only a manifestation of servitude, but also a natural display of devotion towards Divine Beauty and its enjoyment. When a servant negates himself before Allah through prostration and throws himself at the feet of the Almighty, he becomes entitled for His boundless mercies and gifts. Therefore, while prostrating one should prostrate with one's best desires and wishes and plead for more and more of His mercies.

(٢) عن أبي سعيدٍ الخدري، قال: قال رسولُ الله صلى الله عليه وسلم: أبشِرُوا يا مَعشَرَ صَعَاليكِ المهاجرين بالنورِ التامِّ يومَ القيامة. (ابو داؤد)

(2)It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "O group of utterly destitute Migrants, have glad tidings of complete and perfect light on the Day of Judgement." [Abu Dawood]

Explanation: Man's greatest misguidance is considering the worldly benefits as worthier in life. There is something beyond materialism and that is the thing which is most precious. That precious thing has been named as the light in this Saying. This light, in reality, is the light of man's personality itself. Through this, man's personality gets illuminated. This light can be obtained through correct ideology and loftiness of the character and conduct. Faith in Allah, spiritual and intimate relationship with Him, complete trust on Him, understanding the meaning of life delivers man from every kind of

darkness. Such a person will not have paucity of thoughts nor would his life be listless. Such a person gets deliverance from cheap passions and low thoughts. He achieves the understanding of ideas and gets to possess such a world which happens to be complete light where there will not be any sign of darkness at all. Those who have surrendered themselves to materialism and are greedy of worldly gains cannot understand the lofty status of such a person. Intimating about the glad tidings of the completeness of the light of personality, the Prophet of Allah (pbuh) has informed us about the greatest reality that the most precious thing in life is man's own personality. Therefore, its obtainment and protection are both essential. Man's personality should never the lightless, or because of his carelessness and neglect, it should never be allowed to get extinguished at some stage of his life. Mention has also been made in the Quran about this light. For example, it has been mentioned in one place:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا ط عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○ (التحريم:٨)

"O you who believe, turn to Allah with sincere repentance; in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow – the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say: "Our Lord, perfect our Light for us, and grant us Forgiveness; for Thou has power over all things." (The Quran, 66:8)

In another place, while giving the believers the title of Siddique and Shaheed, they have been given the glad-tidings of their rewards and their Light thus:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ط
(الحديد:١٩)

"And those who believe in Allah and His Messengers – they are the Sincere (lovers of Truth), and the Witnesses (who testify), in the eyes of their Lord; they shall have their Reward and their Light." (The Quran, 57:19)

That is, they not only get the rewards but the light of their personality in itself is such that it will have pre-eminence over all other rewards and gifts, because this is such a gift which relates directly with man's own existence; rather, it is the actual part of his existence and personality.

(٣) عن أَبِي هُرَيْرَةَ قال: قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللهَ عز وجل إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ. (مسلم)

(3)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Whenever people sit together to remember Allah, the angels surround them and the Mercy (of Allah) covers them, and peace of mind descends upon them and Allah will remember them amidst those who are with Him." [Muslim]

Explanation: Remembrance of Allah has wider connotation. Its meaning includes remembering Allah, praising Him, religious sermons, recitation of the Quran, etc. Angels too like to be near those who remember Allah. They surround them. Allah also bestows upon them His Mercy and thus expresses His Good Pleasure. On such people, peace of mind descends from Allah; this has also been mentioned in the previous Books of Allah as "schechina." It is understood from some of the Sayings that the effects of the descent of peace of mind are sometimes manifestly felt.

It is also understood from this Saying that facts and realities are not those which we see in the material form; rather, we can come across some facts apart from materialistic facts. It is another thing that we might not be able to feel them as we feel other materialistic things.

The information given in this Saying that Allah remembers those who remember Him in the midst of angels and other pious souls is a great glad tiding; indeed, nothing could be more honourable for man than this.

(٤) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لَقَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ، يُكَلَّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ. (بخارى)

(4)It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "There were men amongst the Children of Israel who were spoken to (on behalf of Allah) although they were not Messengers. If there were to be such men from my Brotherhood, one of them would be Umar."(Bhukari)

Explanation: It is proved from this Saying that there have been men apart from the Messengers, who have been spoken to spiritually from the unseen. It is understood, even after the end of the era of the Prophets, the relationship of Allah with the world has not ended. He still provides the sources of guidance and He bestows His particular Mercy on some of the more capable and talented men. This Saying is supported by another Saying found in Bukhari which says: إِنَّهُ قَدْ كَانَ فِيمَا مَضَى قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُونَ وَإِنَّهُ إِنْ كَانَ فِي أُمَّتِي هَذِهِ مِنْهُمْ فَإِنَّهُ عُمَرُ بْنُ الْخَطَّابِ "In the previous Brotherhoods, there used to be "Muhaddathun"; if there were to be such a person in my Brotherhood, it would be Umar bin al-Khattab." Muhaddath mean that person who although is not a Messenger, but he is blessed with divine inspiration, i.e. he is blessed with conversation from the unseen. He is inspired from Allah and hence his opinions and decisions would be sound and well-judged. This attribute was quite evident in Hazrat Umar.

(٥) عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ.
(ابن ماجه)

(5)It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "Age cannot be increased except with good deeds, destiny cannot be changed except with supplication, and man is deprived of his sustenance because of the sin that he has committed." [Ibn Maaja]

Explanation: This Saying warns us that material causes alone do not work in this world; rather, supplication and good deeds, i.e. non-material spiritual things, also have manifest effects on our lives. Supplication can set right a worsened situation and Allah can save man from worry and frustration. Age can be got increased not by consuming good and healthy food and observing principles of hygiene alone; rather, good deeds too have particular role in

this regard. Similarly, committing sins can deprive man of his sustenance.

(٦) عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلهِ إِلَّا رَفَعَهُ اللهُ. (مسلم)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Giving in charity does not deplete the wealth; Allah increases the glory and honour of (His) servant who forgives; and Allah bestows lofty rank on the one who adopts humility for the sake of Allah." [Muslim]

Explanation: This Saying gives us a correct point of view. Spending in charity does not result in the depletion of wealth; rather, Allah increases wealth when it is spent in charity and He will bestow prosperity in his business. If man does not avenge, even when he has the opportunity to do so, and pardons the person who has wronged him, Allah increases his glory and honour. Similarly, Allah bestows lofty rank in this world and the Hereafter on the one who adopts humility only for the sake of Allah. This Saying opens up the secrets of life that if you want to lead right kind of life, you should first understand its secrets. In this manner, our way of life would be quite different than the way which we adopt in the state of ignorance.

Purposefulness

(١) عن عائشةَ، قالت: قال رسولُ الله صلى الله عليه وسلم: «إنما جُعِلَ الطوافُ بالبيتِ وبين الصَّفا والمروةِ ورميُ الجِمار لإقامةِ ذكرِ الله. (ابو داؤد)

(1) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "Circumambulation of the House (of Allah), and walking between Safa and Marwa, and throwing pebbles are meant to establish remembrance of Allah." [Abu Dawood]

Explanation: All the rituals of Islam and their methods of performance are not just spiritless rituals. Standing, bowing and prostrating while praying and giving up eating and drinking during fasting are all have been prescribed to achieve lofty objectives of life. In this Saying, mention has been made of some particular rituals of Hajj. Circumambulating the Ka`ba, walking

between Safa and Marwa and throwing pebble in Mina are all meant to establish remembrance of Allah. Circumambulating around the Ka`ba manifests the deep love that man feels about his Lord. Walking between Safa and Marwa manifests that Islam is not just a religion of love but also is the religion of Jihad. The purpose of throwing pebbles is to refresh the belief that the God who had destroyed the enemy of Truth, Abraha, and his army is still present and has the power to destroy the enemies of Truth even today. Throwing pebbles also manifests that a Believer cannot lag behind in the struggle to establish the Truth. He fully trusts his Lord and is aware of the responsibilities of walking on the path of Truth.

(٢) عن عبد الله بن عمرو قال: قال: لا يَفْقَه مَنْ قرأه في أقلَّ مِن ثلاثٍ. (ابو داؤد)

(2)It is narrated by Hazrat Abdullah bin `Amr that the Prophet of Allah (pbuh) said: "The one, who recites the Quran in less than three days, has not understood it." [Abu Dawood]

Explanation: This Saying is a clear proof that the real purpose of reciting the Quran is to understand it and ponder over it. It is quite evident that the person, who just wants to finish the recitation of Quran as early as possible, will not get the opportunity to ponder over it. Therefore, it has been mentioned that the person who recites the Quran in less than three days will not be able to understand it.

(٣) عن المطلب، عن النبي صلى الله عليه وسلم قال: الصلاةُ مثْنى مثْنى: أنْ تَشَهَّدَ في كُل ركعتين، وأن تَبَاءَسَ وتَمَسكَنَ وتُقْنِع بيديك، وتقولُ: اللّٰهم اللهم، فمن لم يفعل ذلك فهي خِداج. (ابو داؤد)

(3)It is narrated by Hazrat Muttalib that the Messenger (pbuh) said: "Prayer is of two, two raka`ts; recite "tashahhud" after every two raka`ts, show your difficulties and wretchedness, and lift your hands and supplicate: "O Allah; O Allah." One who does not do so, his prayer is defective." [Abu Dawood]

Explanation: There is a Saying in Tirmizi narrated by Hazrat Fazal bin Abbas that the Prophet of Allah said: الصَّلَاةُ مَثْنَى مثنى تشهد فِي كل رَكْعَتَيْنِ وَتَخَشُّعٌ وَتَضَرُّعٌ

وَتَمَسْكَنُ ثُمَّ تُقْنِعُ يَدَيْكَ "Prayer is of two, two raka`ts. In every two raka`ts there is "tashahhud." There is humility, submissiveness and servility (in the prayer), and then raise your hands." That is, raise your hands towards your Lord in the manner that both the palms of your hands are towards your face and you say, O my Lord, O my Lord.

In this Saying, guidance has been given about performance of the prayer and it has been very clearly stated what the spirit of the prayer should be; that spirit is demonstrating one's humility, submissiveness and servility before his Lord; supplicating Allah repeatedly for the good, and demonstrating that Allah alone is the refuge and that one cannot be indifferent of his Lord in any circumstance.

(٤) عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: الدُّعَاءُ مُخُّ العِبَادَةِ. (ترمذی)

(4)It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Supplication is the essence of prayer." [Tirmizi]

Explanation: That is, the spirit and the essence of prayer and worship is supplication, because the reality and essence of the prayer is to show humility and submissiveness before Allah, and in supplication these are found in their complete form. In another Saying, it has been stated: "Supplication is the prayer." While supplicating, man pays full attention to Allah and links all his hopes to Him alone; shows indifference to everyone except Allah; he calls only Allah; places all his needs before him and believes Him to be his only refuge.

Point of View

(١) عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضُعَفَائِكُمْ. (بخاری)

(1)It is narrated by Hazrat Mus`ab bin Sa`d that the Messenger (pbuh) said: "You are helped and provided with sustenance only because of your

weak." [Bukhari]

Explanation: This Saying tells us that materialistic laws alone are not in force, but ethic and non-materialistic laws are also in force. Man thinks that he earns his livelihood because of his efforts and capabilities. Allah helps someone or gives him more sustenance only because He wants him to help the poor and the weak. If someone is wealthy, he should not forget the destitute. Allah wants the weak and the destitute to be treated benevolently and mercifully. The rich are not given wealth to spend it only to lead comfortable and luxurious life and forget the needy.

(٢) عن عمران بن حصين أن رسول الله صلى الله عليه وسلم قال: مَقَامُ الرَّجُلِ بِالصَّمْتِ أَفْضَلُ مِنْ عِبَادَةِ سِتِّينَ سَنَةً. (بیهقی)

(2)It is narrated by Hazrat Imran bin Husain that the Prophet of Allah (pbuh) said: "A man holding his tongue (or assuming silence) is better than worship of sixty years." [Baihaqi]

Explanation: People generally do not realise the value and importance of assuming silence and holding the tongue. Holding the tongue or assuming silence gives protection from many calamities and quarrels. In another Saying, it is stated that "long period of silence and good manners" carry more weight in the scale of good deeds. The Prophet (pbuh) has also said: والّذي نفسي بيده ما عَمِلَ الخلائِقُ بمثلِهما "By the Entity in Whose hand is my life, no one performed any deed similar to these two;"[1] that is both of them are exemplary. When assuming silence is being given preference over sixty years of worship, it should have some distinguished qualities. The meaning of the Saying is that silence should be one's standard; he should desist from useless talks and keep himself away from backbiting, slandering, calumny, etc. However, it does not mean that man should maintain silence even where the Truth is to be told clearly.

(٣) عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي. (بخاری)

[1] Baihaqi; as narrated by Hazrat Anas.

(3)It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "The best amongst you is the one who is good to his family, and I am better than you for my family." [Tirmizi, Darmi, Ibn Maaja]

Explanation: The easiest way of recognising the best man amongst other men has been described in this Saying as the one who is good to his family, whose members of the family are happy with him and who is not careless about his family members. The model of Prophet of Allah (pbuh) is the best in this regard and that has been pointed out in this Saying.

(٤) عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللّٰهِ صلى الله عليه وسلم: إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً، أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللّٰهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ، وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ. (مسلم)

(4)It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) said: "When the Unbeliever performs a good deed, he is rewarded for it in this world itself, and as for the Believer, Allah will store away his good deeds for the Hereafter and also bestow on him sustenance for his obedience." [Muslim]

Explanation: The Unbelievers will have in store in the Hereafter nothing but punishment and torment. However, if they had performed any good deed such as rendering any service to fellow human beings, they get benefitted in the world from many of the blessings and gifts of Allah; Allah gave them place to live in His earth, they benefitted from the sun and the moon and ate and drank good food and tasty drinks. However, by their disbelief in Allah, they would be deprived of the blessings of Allah in the Hereafter. On the other hand, the rewards and blessings for the good deeds of the Believers are reserved in the Hereafter, although they are blessed with good sustenance in this world also.

(٥) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صلى الله عليه وسلم قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ. (مسلم)

(5)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah said: "The servant (of Allah) is nearest to his Lord when he is in the state of prostration;

hence, supplicate extensively (while in the state of prostration)." [Muslim]

Explanation: This is a very important Saying. The real and ecstatic relationship between Allah and His servant is manifested more in the state of prostration. In prostration, the servant of Allah demonstrates his utmost humility and acknowledges the greatness of Allah. Hence, he is essentially nearer to Allah in the state of prostration and the mercies of Allah will also be nearer to him. Therefore, this is the best position to supplicate Allah.

(٦) عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ. (ابن ماجه)

(6)It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "Age cannot be increased except with good deeds destiny cannot be changed except with supplication, and man is deprived of his sustenance because of the sin that he has committed." [Ibn Maaja]

Explanation: Some other Sayings also indicate that apart from the materialistic laws, ethical and non-materialistic laws also play a role in this world. Allah makes such decisions in favour of man because of supplication, which could not have happened without the supplication. Experience proves that supplication is man's greatest support in his life.

For increase in longevity, only good food and hygiene are not enough. A Believer is not unaware that increase in longevity is possible only through good deeds; experience has also proved this.

It is also a fact that the evil effects of sins and disobedience of Allah deprive man of his sustenance; particularly his share in the lawful sustenance will be lesser. One should not be deceived by the riches and prosperity of the criminals. It is the tradition of Allah that He gives long rope to the sinners and criminals. Generally, the criminals do not repent and reform themselves, and their end is always very pitiable.

(٧) عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِذَا أُعْطِيَ

أَحَدُكُمُ الرَّيْحَانَ فَلَا يَرُدُّهُ فَإِنَّهُ خَرَجَ مِنَ الجَنَّةِ. (ترمذي)

(7)It is narrated by Hazrat Abu Uthman al-Nahdi that the Prophet of Allah (pbuh) said: "When someone presents an aromatic flower to you, do not refuse it, because it has come from the Paradise." [Tirmizi]

Explanation: The origin of flowers is the Paradise. The flowers not only make us remember the Paradise but it is a clear proof of the existence of the Paradise, and when Allah has informed us about the existence of the Paradise, there should not be any doubt in believing it.

Behaviour

(١) عن أبي أمامة، عن رسول الله صلى الله عليه وسلم أنه قال: مَن أحبَّ لله، وأبغض لله، وأعطى لله، ومنع لله، فقد استكملَ الإيمان. (ابو داؤد)

(1)It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Whoever loved for the sake of Allah, hated for the sake of Allah, gave for the sake of Allah and held back for the sake of Allah, indeed perfected his Faith." [Abu Dawood, Tirmizi]

Explanation: Faith does not mean just believing in the entity of Allah; rather, Faith gets perfected when it becomes the pivot of man's entire life and his struggles and activities are reserved to gain the good pleasure of Allah so much so that he loves and hates only for the sake for Allah. He loves someone only because he is a virtuous man and obedient servant of Allah and hates the other only because he is the enemy of Islam. He spends only to obtain the good pleasure of Allah and stops spending his wealth where it results in spreading of bad deeds.

(٢) عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرَفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا. (بخارى)

(2)It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) used to

ordain people only such deeds which they had the capability to perform. They (the Companions) said: "We are not like you, O Prophet of Allah; Allah has pardoned all your previous and future sins." He (the Prophet) got angry so that the anger could be perceived on his face. Then he said: "I fear Allah more than you and I know Allah more than you." [Bukhari]

Explanation: It is understood from this Saying that there is no undue harshness in Islam. Man should adopt such behavior which he can always follow. Therefore, the Prophet of Allah (pbuh) used to ordain people deeds according to their capabilities. A few persons thought that since the Prophet of Allah (pbuh) was dearest to Allah, they should take more pains in the performance of acts of worship and other good deeds than him. The Prophet of Allah (pbuh) did not like this sort of thinking and got angry and the anger could be clearly perceived from his face and said to them that he feared and knew Allah more than them and hence his life should be a role model for them. It is also understood from this Saying that whether it is acts of worship or performance of good deeds, its real motivation is fear of God and knowledge about Allah. Fear of Allah and cognition of Allah are the two things which mould the human civilization and makes man an embodiment of virtue.

(٣) عَنِ النَّوَّاسِ بنِ سَمْعَانَ، قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيةِ الخَالِقِ. (شرح السنة)

(3)It is narrated by Hazrat Nawas bin Sim`aan that the Prophet of Allah (pbuh) said: "There is no obedience of the creatures (of Allah) in the disobedience of the Creator." [Sharah al-Sunnah]

Explanation: That is, when the obedience of a person entails in the disobedience of Allah it becomes unlawful. Every kind of obedience should be under the obedience of Allah. There is no room in Islam for such obedience which results in the disobedience of Allah. For example, obedience and serving of parents are necessary, but if they insist upon doing such deeds which have been prohibited by Allah, then they should not be obeyed. If one obtains the good pleasure of all the people and all the riches of the world

by displeasing Allah, they carry no value.

(٤) عَنْ ابْنِ عُمَرَ م قَالَ: أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. (بخاری)

(4)It is narrated by Hazrat Ibn Umar: The Prophet of Allah (pbuh) caught hold of a part of my body (like the shoulders) and said: "Exist in the world like a stranger or a traveler." [Bukhari]

Explanation: The Prophet of Allah (pbuh) advised Hazrat Ibn Umar by holding his shoulders or some other part of the body so that Hazrat Ibn Umar could realize the importance of the advice and also realize the great regard that the Prophet of Allah (pbuh) had with his followers.

The great value of Prophet's advice cannot be denied. There cannot be any other way of leading life in this world than the one that has been advised by the Prophet of Allah (pbuh). He advised that one should live in this world like a traveler. A traveler does not consider a foreign land as his homeland. He is always attached to his homeland and considers the sweet remembrance of his homeland more valuable than all the comforts and luxuries of the foreign land. Those who regard the Hereafter more valuable than this world and work towards this end are indeed the ones who live in this world conscientiously. However, it does not mean that one should give up this world entirely and live like a hermit, and leave the affairs of the world to the worldly people to give them a free hand to create mischief and chaos in it. Man should strive for obtaining lawful sustenance, think of the welfare and education of his family members and strive hard to eradicate the wrong and establishment of the Truth. In spite of all these, he should never forget that he is a traveler here and that he has to depart from here very soon; rather, he should regard himself as one among those who have already departed from this world and are now inhabitants of the graves.

(٥)عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؟ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا فِي أَيْدِي

النَّاسِ يُحِبُّكَ النَّاسُ. (ترمذی)

(5) It is narrated by Hazrat Sahl bin Sa`d that a man came and asked: "O Prophet of Allah, let me know about a deed that when I perform it Allah starts to love me and people also start to love me." He said: "Renounce the world, Allah will start to love you and be indifferent to what the people possess, people will start to love you." [Tirmizi, Ibn Maaja]

Explanation: This is a sagacious Saying. When man renounces the world, his bond with Allah gets strengthened. When man attaches himself to the world, there is no limit for his desires and he will find less and less time to pay attention to Allah. If man's real centre of desires is not the world, then certainly his direction would be towards Allah. Allah's name will be the comfort of his heart and soul, and progressively he will turn back to Allah. In such a situation, Allah will include him among His beloved servants.

The teaching of the Prophet that when one is indifferent to the possessions of the people they would start to love him is also a wise teaching. When we do not meet people for any worldly gain and do not develop any envy because of their wealth and meet them with love and desire for their welfare, they would certainly love us for this unselfish relationship.

The Real Thing

(١) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللّٰهِ صلی الله علیه وسلم: لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ. (بخاری)

(1)It is narrated by Hazrat Anas that the Messenger (pbuh) said: "O Allah, life is only that of the life of Hereafter." [Bukhari]

Explanation: Although everyone worries about life, but generally people do not know what real life is for which they have to strive. This Saying tells us that the real life is that of the life in the Hereafter. Man should not remain complacent about it even for a moment. Those who do not believe in the Hereafter should be rued for their ignorance and complacency. However, those who believe in the Hereafter should live in this world in the fashion

that they are making arrangements to go and live in some other place where they will have all the happiness, comforts, luxuries which one can imagine.

(٢) عن ابن بن مسعود وَلَوْ كُنْتِ سَأَلْتِ اللهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ أَوْ عَذَابٍ فِي الْقَبْرِ كَانَ خَيْرًا وَأَفْضَلَ. (مسلم)

(2)It is narrated by Hazrat Ibn Mas`ud that the Messenger (pbuh) said (to Hazrat Umm Habiba): "If you had asked Allah to save you from the torment of the Fire, or torment of the grave, it would have been better or more preferable." [Muslim]

Explanation: This is a part of a lengthy Saying. Hazrat Umm Habiba was supplicating Allah. On hearing the words of the supplication, the gist of what the Prophet of Allah (pbuh) said was that a particular time is fixed for everything whether it is sustenance or any other thing which cannot be advanced or postponed, and that there is no harm in supplicating for them. But man should never forget that the real thing that is to be asked of Allah is the safety from the torments of Hell and the grave. The torments of Hell or the grave are such a peril that no one should be complacent about them.

(٣) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم جِهَارًا غَيْرَ سِرٍّ- يَقُولُ: أَلَا إِنَّ آلَ أَبِي–يَعْنِي فُلَانًا–لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ. (مسلم)

(3)It is narrated by Hazrat `Amr bin al-`Aas: I have heard the Prophet of Allah (pbuh) saying publicly and not secretly: "Beware, the people of such and such are not my protectors; rather, my protector is Allah and the righteous Believers." [Muslim]

Explanation: The narrator of this Saying, for some reason, has not given the name of the person whose people are mentioned here. This Saying tells us that the real relationship is the relationship of Islam. Separation of religion makes the worldly relations unimportant. The Prophet of Allah (pbuh) has very clearly stated that Allah and the righteous Believers were his real friends and associates. This Saying also tells us that, when required,

renouncement of the enemy of Islam can be made publicly.

(٤) عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللّٰهِ، مَتَى السَّاعَةُ قَائِمَةٌ؟ قَالَ: وَيْلَكَ، وَمَا أَعْدَدْتَ لَهَا. قَالَ: مَا أَعْدَدْتُ لَهَا إِلَّا أَنِّي أُحِبُّ اللّٰهَ وَرَسُولَهُ، قَالَ: إِنَّكَ مَعَ مَنْ أَحْبَبْتَ. (بخاری)

(4)It is narrated by Hazrat Anas that a man asked: "When is the Day of Judgement, O Prophet of Allah?" He said: "Woe unto you! What preparation have you made for it?" He said: "I have not made any preparation for it, but I love Allah and His Prophet." He (the Prophet) said: "You are with the one whom you love." [Bukhari]

Explanation: It is understood from this Saying that the decisive thing in Islam is love. The one who truly loves Allah and His Prophet, has, in reality, achieved the relish of Islam. The real relationship with Allah and His Prophet is that of love. The worship of Allah and the obedience of His Prophet is nothing but the interpretation of this love. The reason behind the Companion of the Prophet saying that he had not made any preparations for the Day of Judgement is nothing but a show of humility and modesty; it is not possible for a person, who claims to love Allah and His Prophet to be negligent of servitude of Allah and obedience of the Prophet of Allah (pbuh). It is also a fact that in spite of one's best efforts, one cannot fully obey and serve Allah and His Prophet. The thing that really helps us is the Mercy of Allah. To draw the attention of Allah's Mercy, it is essential that we should not let the relationship with Allah and His Prophet to get weakened. To strengthen this relationship, it is necessary to struggle in the path of obedience of Allah and His Prophet and in the Cause of Allah.

It is also stated in a narration by Hazrat Anas that he did not see the Muslims so happy, after Islam, than the Saying of the Prophet: "You are with the one whom you love."

Identity

(١) عن أَبِى قَتَادَةَ: قال النَّبِيُّ صلى الله عليه وسلم: الرُّؤْيَا مِنَ اللّٰهِ، وَالْحُلْمُ مِنَ

الشَّيْطَانِ. (بخارى، مسلم)

(1) It is narrated by Hazrat Qatada al-Harith bin Rab`i that the Messenger (pbuh) said: "Good dreams are from Allah and incoherent dreams are from the Satan." [Bukhari, Muslim]

Explanation: There are many kinds of dreams. Good dreams which are known as "virtuous dreams" are from Allah. Generally, they are in the nature of glad tidings. In this manner, Allah establishes relationship with His virtuous servants; He provides them with means of contentment and solace; guides them and increases their belief and faith. The dreams that are from the Satan generally increase sorrow and superstitions. Satan never refrains from robbing the faith of the Believers. Some dreams are the images of man's own thoughts and feelings which he sees in his dreams.

(٢) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ قَالَ: ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ: إِنِّي أُبْغِضُ فُلَانًا فَأَبْغِضْهُ قَالَ: فَيُبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ قَالَ: فَيُبْغِضُونَهُ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ. (مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When Allah loves any of His servants, He calls Jibreel and tells him: 'I love so-and-so; you also love him.' Then Jibreel begins to love him and make an announcement in the heavens that: 'Allah loves so-and-so; you also love him.' Then the people (angels) of the heavens begin to love him. Then his acceptance descends on the earth (i.e. the people of the earth too begin to love him). When Allah hates any of His servants, he calls Jibreel and tells him: 'I hate so-and-so; you also hate him.' Then Jibreel begins to hate him and then Jibreel makes an announcement in the heavens: 'Allah hates so-and-so; hence you also hate him.' They also begin to hate him. Then the hate for him descends

on the earth (i.e. the people of the earth also begin to hate him)." [Muslim]

Explanation: This Saying is very important. It tells us that when Allah loves any of His servants because of his morality, good character and conduct, etc., He popularizes such a person in the earth and the heavens. Even the angels of the heavens also begin to love him and the greatness and love of such a person are felt by the people of the earth too.

On the contrary, the person who is hated by Allah will face ignominy and humiliation in both the worlds. He will not have any place of respect in the heavens nor will the people of the earth love him. He will be a loathsome person in everyone's sight.

The love and respect for the Prophets and the pious persons felt by the people is not without reason. This is Allah's gift which He bestows on his beloved servants. We cannot really imagine about the status that they would be bestowed in the Hereafter.

(٣) عَنْ أَبِي ذَرٍّ قَالَ: قِيلَ لِرَسُولِ اللّٰهِ صلى الله عليه وسلم: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ. (مسلم)

(3)It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) was asked: "What do you say about a man who performs virtuous deeds and the people praise him?" He said: "This is immediate glad tidings for the Believer." [Muslim]

Explanation: That is, the rewards that he will get in the Hereafter will be apart from this. This is an immediate reward that is bestowed on him that the people begin to praise him. This is a sign of acceptability that joy and happiness are awaiting for him in the Hereafter.

(٤) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ، عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ. (ترمذی)

(4)It is narrated by Hazrat Abdullah bin Mas'ud that the Prophet of Allah

(pbuh) said: "Shall I not tell you about the one who is forbidden on the fire (of Hell) and on whom the fire (of Hell) is forbidden? The fire of (Hell) is forbidden on every such person who is modest, gentle, easily accessible, and forbearing." [Tirmizi]

Explanation: We get to know many things from this Saying. It is understood from this about the particular dispositions of the people for whom the fire of Hell has been prepared and the good attributes of those people who are safe from it. This Saying indicates that only those people cultivate the relationship with the fire of the Hell who are bad-tempered, who do not notice the difference between the truth and the untruth, and who do not care for Allah's ordinances, nor do they treat the servants of Allah with love and mercy.

The destination of those servants of Allah (Believers), who are gentle, modest, easily accessible to the people and who love people and the people love them cannot be the Hell; their destination will be the Paradise. Those who want to desire anything should desire this. The good attributes of those who are safe from the Hell described in this Saying are all synonymous and describe different aspects of sweet nature. It should be kept in mind here that along with the attributes mentioned in the Saying, it is essential that man should also be a faithful and follow Allah's commandments, because without faith and belief, actions and ethics do not carry any weight.

Etiquette of Life

(١) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ، أَعَدَّ اللّٰهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ، كُلَّمَا غَدَا أَوْ رَاحَ. (بخاری)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any who is present in the Masjid every morning and evening, Allah will arrange for him food in the Paradise every morning and evening." [Bukhari, Muslim]

Explanation: It is the etiquette of Islamic culture that a Believer should have close sentimental and spiritual attachment with the Masjid. Allah

accepts the prayers and praising words of that person who prays in the Masjid every morning and evening. Allah's Mercy is bestowed on him. The Believer gets this grace of Allah not only in this world, but he will be served with the food every morning and evening in the Paradise too according to his status. It will be revealed to man in the Hereafter that prayer is, in fact, part of the Hereafter and that it is not a dull and dreary performance, but is the manifestation of servitude to Allah.

(٢) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ. (مسلم)

(2) It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) said: "When anyone of you is in the prayers, he actually whispers with his Lord." [Muslim]

Explanation: This Saying explains very well the value of Prayer. In the Prayer, man whispers with Allah and is closer to Him. He satiates his passion of servitude when he prostrates before Allah. He whispers with his Lord. Prayer is the renewal of the treaty that man has entered with his Lord and is the complete picture of a Believer's life.

(٣) ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: « يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ. (مسلم)

(3) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "O people, turn to Allah in repentance; indeed I turn to Allah in repentance one hundred times every day." [Muslim]

Explanation: It is the duty of Allah's servant to turn towards Allah time and again. Attachment to Allah is the real life. Allah alone bestows contentment, forgives the sins and covers us with His Mercy. Therefore, turning again and again towards Allah is the requirement of our nature. Moreover, it is essential to turn to Him frequently so that our hearts do not get attached to something other than Him. To keep our attachment with Allah alive and in a correct manner, it is necessary to have deep and intimate relationship

with Him. The Prophet of Allah (pbuh) himself used to turn to Allah in repentance one hundred times every day. The importance of repentance can be gauged from this. The most valuable perception is the perception of our servitude. To keep this perception alive, we should turn to Allah time and again, repent for our shortcomings and faults, and beseech His help to serve Him more and more.

(٤) عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. (مسلم)

(4)It is narrated by Hazrat Jareer: "I had pledged allegiance to the Prophet of Allah (pbuh) on establishment of Prayers, payment of Zakat and showing goodwill towards every Muslim." [Muslim]

Explanation: This is one of the most beautiful pictures of the Islamic life in which every aspect is brightly seen. One of the pledges of the Islamic life is that we would include Allah in our life. The Prayer bestows life to the relationship with Allah and this relationship will be a live relationship. When we pay Zakat out of our wealth in order to help the needy, we will cultivate love with the servants of Allah. We should spend our wealth on others with cheerfulness. When we show goodwill towards every Muslim, we cultivate the relationship of brotherhood with the Muslims.

Our Deeds

(١) عَنْ عَائِشَةَ قَالَتْ: كَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا داوم عَلَيْهِ صَاحِبُهُ. (بخاری، مسلم)

(1)It is narrated by Hazrat Ayesha that the Messenger (pbuh) said: "Allah loves only that Religion (acts of worship) which is performed continuously by its performer." [Bukhari, Muslim]

Explanation: This is an important part of a lengthy Saying. It was told to the Messenger of Allah (pbuh) about a woman who used to perform Prayers abundantly. At that time the Prophet (pbuh) said: "Perform that much as you can easily bear; Allah does not become weary, you will become weary."

Thereafter, he said: "Allah loves that deed and religion which man performs continuously." One of the reasons for the importance of continuity and steadfastness is that the deed or act of worship which man performs permanently becomes his character, and we know that life is nothing but character and conduct. None can deny the value of the thing which becomes life itself.

(٢) عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ. (مسلم)

(2) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "Every servant (of Allah) is raised on the Day of Resurrection on the deed on which he had died." [Muslim]

Explanation: It is understood from this Saying that importance and credence is given for the honorable end. If a person has been an unbeliever till the last moment of his life and accepts Islam in the last moment and departs from this world as a Believer, he will be raised as a Believer on the Day of Judgement and Allah will forgive all his previous sins. On the other hand, if a man remains pious most part of his life, but dies in the state of disobedience and sin in the last part of his life, he will be considered a disobedient and sinful servant. However, it is another thing that Allah might show mercy to him and forgive his sins.

(٣)عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ عن النبي صلى الله عليه وسلم قال: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ. (بخارى)

(3) It is narrated by Hazrat `Adi bin Hatim that the Messenger (pbuh) said: "Save yourselves from the fire (of the Hell) even by giving a piece of date; if you do not have even this, by saying good words." [Bukhari]

Explanation: The fire of the Hell is the most dangerous thing for every man. Every man should make efforts to protect himself from this danger and should try to adopt whatever methods he could to save himself from the torment of the Hell. He should never be careless about it. The thing that can save man from Allah's wrath is faith and virtuous deeds. Among the

virtuous deeds, spending wealth in charity is of fundamental importance. Therefore, in the Holy Quran Zakat is generally mentioned along with Salat.

The Prophet of Allah (pbuh) has said that a Muslim can manifest his faith by spending even a piece of date and if he cannot do so because of poverty, he should at least say some good words. Decent and good talk is the proof that a person is not a disobedient servant of Allah, nor is he the ill-wisher of His servants.

(٤) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلی الله علیه وسلم قَالَ: (كُلُّ مَعْرُوفٍ صَدَقَةٌ. (بخاری)

(4)It is narrated by Hazrat Jabir bin Abdullah that the Messenger (pbuh) said: "Every virtuous deed is charity." [Bukhari]

Explanation: The meaning of Charity in Islam is quite wide-ranging. Apart from Zakat and other obligatory charities, whatever virtuous deeds a man performs are all considered as charity in the sight of Allah, and indeed it is a fact that every virtuous deed of the Believer is the proof of his virtuousness.

Attributes of a Believer

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلی الله علیه وسلم: إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ. (بخاری ومسلم)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Believer is not unclean." [Bukhari, Muslim]

Explanation: Only the polytheists are unclean in the sight of Allah. Hence, it is stated in the Quran: إِنَّمَا الْمُشْرِكُونَ نَجَسٌ "The pagans are unclean."[1] Uncleanness does not relate only to the body; rather the real uncleanness relates to ideology, belief and virtuous deeds. Therefore, the Quran has declared the polytheists to be unclean because there is nothing ethically more ignoble than polytheism. Polytheism is such a detestable thing that even its smallest spot on man's character is a disgrace to his nobility. Polytheism is, in fact, such an attitude against the greatness and majesty of Allah that to express

[1] The Quran, 9:28.

it, perhaps no other word would be as apt as the word "Najas" (unclean)." The Believer is free of the uncleanness which the polytheists possess. Therefore, the Prophet of Allah (pbuh) said that a Believer cannot be unclean if he is really a Believer, even if he has the need to take the obligatory bath for having sexual intercourse, etc., and in this condition, he can meet the people and even the Prophet of Allah (pbuh) himself. However, he has to first take the obligatory bath before performing the prayers or entering the mosque.

(٢) عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَفِيءُ وَرَقُهُ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكَفِّئُهَا، فَإِذَا سَكَنَتِ اعْتَدَلَتْ، وَكَذَلِكَ الْمُؤْمِنُ يُكَفَّأُ بِالْبَلَاءِ. وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ، صَمَّاءَ مُعْتَدِلَةً، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ. (بخاری)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The similitude of the Believer is that of a fresh and young standing crop; when a strong wind blows, its leaves bend accordingly (i.e. this way and that) and when it stops, it stands straight. Similarly, the Believer is saved from the (destruction) of the calamities. And the similitude of the Unbeliever is that of a straight and hard pine tree until it is uprooted whenever Allah wishes. [Bukhari]

Explanation: The Believer always tries to adopt ways and means to protect himself from the afflictions and tribulations; he never becomes negligent and insensitive to the situation and sits idle. He understands the ups and downs of the situation and adopts the line of action best suited for that situation. In this manner, he comes out safely from the greatest of tests and trials. He knows about the requirements that Islam demands for different situations, and he finds out the ways in accordance with the Islamic requirements. On the contrary, those who do not have any faith and belief lose their way in complexity of the situations, lose their identity and fall down on the ground as big and strong trees get uprooted by cyclonic winds. They seem to be alive, but they live without any great purpose of life and devoid of human greatness, and such a life, according to the men of vision, is equally admonitory as the death.

(٣) عن النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: تَرَى

الْمُؤْمِنِينَ: فِي تَرَاحُمِهِمْ، وَتَوَادِّهِمْ، وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى عُضْوًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى. (بخاری، مسلم)

(3)It is narrated by Hazrat Noman bin Basheer that the Prophet of Allah (pbuh) said: "You will see the Believers with regard to being kind to each other, loving each other and sympathetic to each other as similar to a human body. When any organ of the body is hurt, the rest of the body gets associated with it in sleeplessness and fever. [Bukhari, Muslim]

Explanation: The Prophet of Allah (pbuh) has described how deep are the mutual relationship of the Believers by way of a similitude. The relationship of love and sympathy among them is very beautiful and exhilarating. The relation of faith is such a relationship that by liberating human beings from the differences of colour, race, culture and communal feelings, unites them together in such a manner that the world gets wonderstruck. The love and unity that is found in them is not artificial; it is deep rooted. Hence, in another Tradition found in Sahih Muslim, the Prophet of Allah (pbuh) has said: المؤمنون كرجلٍ واحدٍ، إن اشتكى عينه، اشتكى كلّه، وإن اشتكى رأسه، اشتكى كلّه "The Believers are like a single man; if his eye hurts, his entire body hurts and if his head aches, his entire body feels the pain."

In another Saying found in Bukhari and Muslim, comparing the mutual relationships of the Believers with a house, the Messenger (pbuh) has said: "A Believer is like a house for another Believer, whose one part becomes cause for the strength of the other." Then he entered his fingers of one hand into the fingers of his other hand (indicating that the Believers are strongly united in that manner).

(٤) عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ: أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم يقول: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَثَلَ الْمُؤْمِنِ لَكَمَثَلِ الْقِطْعَةِ مِنَ الذَّهَبِ، نَفَخَ عَلَيْهَا صَاحِبُهَا فَلَمْ تَغَيَّرْ، وَلَمْ تَنْقُصْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَثَلَ الْمُؤْمِنِ لَكَمَثَلِ النَّحْلَةِ، أَكَلَتْ طَيِّبًا، وَوَضَعَتْ طَيِّبًا، وَوَقَعَتْ فَلَمْ تُكْسَرْ وَلَمْ تَفْسُدْ. (احمد)

(4)It is narrated by Hazrat Abdullah bin `Amr bin al-`Aas that he heard the Prophet of Allah (pbuh) saying: "By that Entity in Whose hand is Mohammed's life, the similitude of the Believer is that of a gold lump which its owner heated,

but it neither changed its colour nor its weight. By that Entity in Whose hand is Mohammed's life, the similitude of the Believer is that of a honey-bee which sucked from the best flowers, made the best honey, and neither broke the branch on which it sat with its weight nor did it spoiled it. [Ahmed]

Explanation: That is, the Believer is as pure as gold. He proves to be upright even in tests and trials. He is not like the false gold which changes its colour and loses its weight when heated up. He eats clean food as the honey-bee. While the honey-bee makes the honey, similarly the Believer never spits out venom. He is sweet-spoken and his actions are so attractive that people are involuntarily inclined towards him. Wherever he passes by, like a honey-bee, he never harms anyone.

(٥)عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لَا تَقُولُوا كَرْمٌ، فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ. (مسلم)

(5)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "None of you should call the grapes "al-Karm" (noble) because the heart of the Believer is "al-Karm." [Muslim]

Explanation: The wordings of another Saying is as follows: لا تسموا العنب الكرم، فإن الكرم الرجل المسلم "Do not call the grapes "al-Karm" (noble), because the Believer is al-Karm."

In another Saying, it has been instructed that the grapes should not be called al-Karm, but should be called `Inab, or Hubla. Karm denotes nobility, purity and other good attributes. Therefore, in Arabic, apart from the grapevines, clean earth, gold and necklace are also called Karm. The objective of the Saying of the Prophet of Allah (pbuh) is that actually the Believer is attributed with noble attributes. Nothing can compare the Believer in this behalf. Therefore, he is entitled than any other thing to be called karm (noble), kareem (generous) and kareem al-nafs (noble-hearted), etc.

(٦). عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم جِهَارًا غَيْرَ سِرٍّ–يَقُولُ: أَلَا إِنَّ آلَ أَبِي–يَعْنِي فُلَانًا–لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ. (مسلم)

(6)It is narrated by Hazrat `Amr bin al-Aas that I have heard the Prophet of Allah (pbuh) saying loudly not inaudibly: "Listen, the progenies of so-and-so are not my friends. Indeed, Allah and the virtuous Believers are my friends." [Muslim]

Explanation: The above Saying makes it clear that the real relationship of the Believer is with Allah and then those who are virtuous Believers are his friends. This fact should not remain hidden, but it should be manifested. Actually when man accepts the Faith, it means that he has established relationship with Allah and that his real relatives and friends are virtuous Believers even though they might not belong to his family, tribe or race.

(٧) عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: لَا يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ. (مسلم)

(7)It is narrated by Hazrat Ayesha: "I said: O Prophet of Allah, Ibn Jud`aan used to join kinship and feed the indigent in the era of ignorance; will this benefit him (on the Day of Judgement)?" He said: "It will not benefit him, because he never said: 'O my Lord, forgive my sins on the Day of Judgement'." [Muslim]

Explanation: All the deeds of the one who does not believe in the Day of Judgement will be worthless on that Day. Only those good deeds which are performed just to obtain the good pleasure of Allah will be of value. If the good deeds are performed just to satisfy one's desires or to please the people, they will not carry any rewards with Allah, because they are not performed for the intention of obtaining rewards and forgiveness from Allah. The Prophet of Allah (pbuh) said about Ibn Jud`aan that he never said: "O my Lord, forgive my sins on the Day of Judgement." That is, the Day of Judgement was never in his sight. It is an unpardonable sin if man's good deeds are not performed to achieve success in the Hereafter and purely for the sake of Allah, but the intention is ostentation or some other such motive. Therefore, Ibn Jud`aan's good deeds will not save him from the punishment of Allah. However, it is quite possible that his punishment will be of lesser degree than the other Unbelievers.

(٨) عُمَرُ بْنُ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ أَنَّهُ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. (مسلم)

(8)It is narrated by Hazrat Umar bin al-Khattab that the Prophet of Allah (pbuh) said: "O Ibn al-Khattab, go and proclaim among the people that none will enter Paradise except the Believers." [Muslim]

Explanation: Allah has promised Paradise only to His Faithful servants; they alone will enter the Paradise. Unbelievers will never enter the Paradise. The Prophet of Allah (pbuh) asked Hazrat Umar bin al-Khattab to make the proclamation that Allah's Paradise was meant only for the Believers and that none can enter it except them. This proclamation was asked to be made in order that none can raise the objection that he was not aware of the fact that it is impossible to enter Paradise without Faith and that had he known this fact he would have accepted Islam and thus be one among the Believers.

Sweetness of Faith

(١) عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا. (مسلم)

(1)It is narrated by Hazrat `Abbas bin Abdul Muttalib that the Prophet of Allah (pbuh) said: "The one who is contented with Allah being his Lord, Islam being his religion, and Muhammad being the Prophet, has tasted the relish of Faith." [Muslim]

Explanation: To relish the taste of Faith, it is necessary for man to have the cognition of his Lord. He should know the fact that Allah alone is his Creator and his Lord. Not only has He created him, but has also provided for him all the things essential for his development. He has not only provided materialistic needs of man, but also has provided guidance for his spiritual development. By following the guidance of his Lord, man not only gains worldly pleasures but can also become entitled for lasting pleasures and luxuries in the Hereafter. The knowledge of Allah is, indeed, the real source of the knowledge of life and life's pleasures. Words cannot describe the happiness and heartfelt contentment that man achieves when he gets contented with such a Merciful Master and Lord.

The meaning of declaring Islam as one's religion is that he has found the straight path, following which he can achieve success both in this world and in the Hereafter.

Similarly, belief in Hazrat Muhammad (pbuh) as Allah's Prophet means that man has believed in the guide who is the representative of Allah and who guides him to the Truth by saving him from every kind of evil and false practices. If man follows him, it ensures success in this world and in the Hereafter, and destruction is sure to follow if man keeps himself away from this guidance. Those who have gone astray cannot gauge the happiness of the one who has cognition of his Lord, who has accepted Islam, which is nothing but the source of achieving proximity of Allah and harmonizing with the Will of Allah, and who believed in the Prophethood of Prophet Muhammad (pbuh) and considers himself fortunate to lead his life under his guidance. Therefore, the Prophet of Allah (pbuh) has said that that person tasted the relish of Faith who found his merciful Lord, who made the obedience of Allah his standard of life and who believed in Hazrat Muhammad (pbuh) as his guide and thus achieved the real happiness of life; this happiness is the proof that he got the real taste of Faith.

(٢) أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَمَّا طُعِنَ حَرَامُ بْنُ مِلْحَانَ وَكَانَ خَالَهُ، يَوْمَ بِئْرِ مَعُونَةَ، قَالَ بِالدَّمِ هَكَذَا، فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ: فُزْتُ وَرَبِّ الْكَعْبَةِ. (بخاری)

(2) Hazrat Anas bin Malik narrates: "When my maternal uncle, Haraam bin Milhaan was martyred by a spear on the Day of Bir-e-Ma`una, he smeared his face and head with his own blood and said: "By the Lord of Ka`ba, I have succeeded." [Bukhari]

Explanation: It is the relish and sweetness of the Faith that man considers himself successful after sacrificing his life in the Path of Allah, and in the state of ecstasy and happiness smears his own blood on his face and head and cries out: "By the Lord of Ka`ba, I have succeeded."

(٣) عن جَابِرٍ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ، فَأَيْنَ أَنَا؟ قَالَ: فِي الْجَنَّةِ. فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ. (بخاری، مسلم)

(3) It is narrated by Hazrat Jabir that a man asked the Messenger (pbuh) on

the day of the Battle of Uhud: "Tell me where I would go, if I am killed?" He (the Prophet) said: "Into the Paradise." He threw away the dates that were in his hand and fought until he was martyred. [Bukhari, Muslim]

Explanation: That is, he had such a firm belief in the information given by the Prophet of Allah (pbuh) that he would be admitted into the Paradise if killed in the Path of Allah that he did not wait to finish off eating the dates that were in his hand and then take part in the battle. It is narrated in Sahih Muslim that a man hearing that the Paradise is found under the shade of swords, approaches his friends, salutes them, breaks the scabbard of his sword and attacks the enemy courageously until he gets martyred. It is stated in another narration, a Companion of the Prophet, Hazrat `Umair bin Humaam, hearing the glad tiding of the Paradise took out some dates and began to eat; but said to himself that if he were to finish off eating the dates the lifespan would get extended, threw away the dates and took part in the battle until he was martyred.

It is narrated in Bukhari that during the Battle of Uhud, Hazrat Anas bin Nadhar advanced in the battlefield with his sword in hand. He met Hazrat Sa`ad bin Mu`az. Hazrat Anas said: "Why are you running away. I smell the fragrance of the Paradise from the back of the Uhud." Hazrat Anas fought bravely and was martyred. His dead body had so many wounds that it was difficult to recognize him. This is the miracle of the taste and effects of Faith which we witness in the lives of the Companions of the Prophet.

(٤) عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. (بخارى، مسلم)

(4) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "None among you can be a Believer unless I do not become dearer to him than his father, his children and all the people." [Bukhari, Muslim]

Explanation: This Saying tells us that love for the Prophet of Allah (pbuh) is the very object of Faith. In order to prove the truthfulness of Faith, this love of the Prophet should be far higher and superior than the love felt for the parents, children and all the other people. The emotion of love is not a dry emotion; it is not bereft of ecstasy. Therefore, Faith is essentially not a dry

and tasteless thing. When the Prophet of Allah (pbuh) talks about sweetness of Faith, he is informing us that Faith is not a dry, tasteless and unpleasant thing; rather, it is the most valuable asset and most relished thing of life.

Ready Reward

(١) عن أبي ذر قال قال رسول الله صلى الله عليه وسلم: «مَا زَهِدَ عَبْدٌ فِي الدُّنْيَا إِلَّا اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ ، وَانطلق بِهَا لِسَانَهُ ، وَبَصَّرَهُ عَيْبَ الدُّنْيَا وَدَاءَهَا وَدَوَاءَهَا ، وَأَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ». (بيهقى)

(1) It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "Any servant (of Allah) shows indifference (zuhud) to the world, Allah cultivates wisdom on his heart and articulates his tongue with it, and gives him discernment of the defects of the world, its diseases and its cure, and he is brought out from it safely towards the House of Peace (i.e. the Paradise). [Baihaqi]

Explanation: That is, one should be indifferent to the world and leading a luxurious and worldly life should not be his objective; rather, he should be more concerned with the Hereafter and achievement of the good pleasure of Allah should be his objective, and the one who has adopted this objective of life would have that ready reward which has been mentioned in the above Saying.

It is understood from this that Allah rewards His obedient and chosen servants in this world also for their obedience and servitude. The Believers get to lead a pious life in this world, and those who are in the forefront in seeking Allah – i.e. they do not waste their time in useless pursuits and spend most of their time in the remembrance, worship, servitude and seeking the good pleasure of Allah, Allah cultivates on their hearts crop of wisdom, and fountains of wisdom burst out from their tongues. The defects and diseases of the world do not remain hidden from them, and they are given such an insight that they get to know the methods to clear and cure these defects and diseases. Such people depart from this world safe from every kind of calamity, and Allah admits them safely into the House of Peace, i.e. the Paradise.

(٢) عن أبي الخلاد أن رسول الله صلى الله عليه وسلم قال: إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ زُهْدًا فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ فَاقْتَرِبُوا مِنْهُ فَإِنَّهُ يُلْقِي الْحِكْمَةَ. (بیہقی)

(2)It is narrated by Hazrat Abu Hurairah and Hazrat Abu Khallaad that the Prophet of Allah (pbuh) said: "When you notice that a person has been bestowed with indifference (zuhud) and reticent (non-talkative) in the world, be nearer to him because he is inspired with wisdom." [Baihaqi]

Explanation: If a person is indifferent (Zuhud) to the world and is reticent, it means that the real meaning of life has been revealed to him. It has become clear to him that the real thing for which he should pay attention in this world is achievement of success in the Hereafter and good pleasure of Allah. Therefore, he will not have time for useless and unfruitful talks. He is, by nature, not very talkative. He does not covet the world. Allah bestows on such chosen persons, who are not after the luxuries of the world, such wealth which one cannot even imagine; that wealth is the wealth of knowledge, wisdom and cognition. Wisdom is inspired from Allah, and this has been referred to as "Allah cultivates the wisdom on his.heart" in the Saying narrated by Hazrat Abu Zar.

The Best People

(١) عَنْ عُثْمَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. (بخاری)

(1)It is narrated by Hazrat Uthman that the Messenger (pbuh) said: "The best among you is the one who learns the Quran and teaches it." [Bukhari]

Explanation: There is no book of guidance greater than the Quran. The Quran is the best book of knowledge and action. This Book guides in every segment of life, be it ideological, ethical, spiritual, political, social or economical. The Quran has been revealed for the guidance of human beings, and hence none can be better than the person who learns such a great Book and then teaches it to others.

(٢) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قال النَّبِيُّ صلى الله عليه وسلم: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا. (بخاری، مسلم)

(2)It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "The best among you is the one who is best in morals among you." [Bukhari, Muslim]

Explanation: Morality indeed is the real Religion. The Prophet of Allah (pbuh) was sent to take the morals to its highest standards. Morality has a very deep relationship with Faith. It is due to Faith that high standard of morality comes into existence, and this morality gives rise to a Believer's life. The real foundation of Islamic life is morality. Therefore, the weight of morality is more in the scale of action. One cannot praise enough the one who has the best morals.

(٣) عن أنس وعن عبد الله قال: قال رسول الله صلى الله عليه وسلم: «الْخَلْقُ عِيَالُ اللّٰهِ، فَأَحَبُّ الْخَلْقِ إِلَى اللهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ. (بيهقى)

(3)It is narrated by Hazrat Anas and Hazrat Abdullah that the Prophet of Allah (pbuh) said: "Creatures are the family of Allah. Hence, the best among the creatures is the one who treats Allah's family well." [Baihaqi]

Explanation: Allah has such a deep relationship with His creatures as if they are members of His family. When a person serves Allah's servants, it is as if he is serving Allah's family. Therefore, that person will be the best in the sight of Allah who treats well Allah's creatures.

(٤) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، أَنَّهَا سَمِعَتْ رَسُولَ اللّٰهِ صلى الله عليه وسلم، يَقُولُ: أَلَا أُنَبِّئُكُمْ بِخِيَارِكُمْ؟، قَالُوا: بَلَى، يَا رَسُولَ اللّٰهِ قَالَ: خِيَارُكُمُ الَّذِينَ إِذَا رُءُوا، ذُكِرَ اللّٰهُ. (ابن ماجه)

(4)It is narrated by Hazrat Asma bint Yazid: I heard the Prophet of Allah saying: "Should I not inform you about the best people among you?" (The Companions) said: "Why not, O Prophet of Allah." He (the Prophet) said: "The best among you are those when you see them, you remember Allah." [Ibn Maaja]

Explanation: In this Saying, the sign of the best man has been described as when you see him, you remember Allah. It is apparent that such a person would be that who possesses best character and conduct and good ethics and manners. His entire life would be a reflection of Allah's attributes. Whereas

Allah is Merciful, he would also be merciful and compassionate towards Allah's creatures. Whereas Allah is just, he cannot be unjust. Whereas Allah is generous, he will also be generous to the people. He would have complete trust on Allah. He would consider Allah alone as his support in his struggles of life. When you look at such a person, certainly you will remember Allah.

(٥) عن سُراقةَ بنِ مالك بنِ جُعْشُمِ المُدْلِجِيِّ، قال: خطبنا رسولُ الله صلى الله عليه وسلم فقال: «خَيرُكم المُدَافِعُ عن عَشِيرته ما لم يأثَم. (ابو داؤد)

(5) It is narrated by Hazrat Suraqa bin Maalik bin Ju`sham that the Prophet of Allah (pbuh) addressed us and said: "The best among you is the one who defends his clan, unless he does not commit any sin while doing so." [Abu Dawood]

Explanation: One who is not worried about his family, tribe or clan is not liked by others. The Prophet of Allah (pbuh) says that the best person is that who defends his clan. If a calamity falls on his clan or it is oppressed, he defends his clan with all his power. However, his defensive action should not entail in commission of any excesses and sins. He has to be always just and fair in all circumstances.

Best Deeds

(١) عَنْ أَبِي ذَرٍّ، قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ صلى الله عليه وسلم فَقَالَ: « أَتَدْرُونَ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللهِ؟ » قَالَ قَائِلٌ: الصَّلَاةُ وَالزَّكَاةُ، وَقَالَ قَائِلٌ: الْجِهَادُ، قَالَ: « إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ الْحُبُّ فِي اللهِ، وَالْبُغْضُ فِي اللهِ. (مسند أحمد)

(1) It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) came to us and said: "Do you know which deed Allah likes the most?" Someone said: "Prayer and Zakat." Some other said: "Jihad." The Messenger (pbuh) said: "The best of the deeds with Allah is: love for the sake of Allah and enmity for the sake of Allah." [Ahmed]

Explanation: This Saying indicates that in Islam importance is given to that deed which pertains to man's heart and its clean and pure emotions. Man should love or hate only for the sake of Allah and it should not have any other motive behind it. In such an event, he becomes a true Muslim and achieves the real spirit of Islam, and his life will be a complete manifestation

of his Faith.

(٢) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولَ اللهِ صلى الله عليه وسلم: إِنَّ مِنْ أَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ. (مسلم)

(2)It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "The best deed is the man treating well his father's friends after the death of his father." [Muslim]

Explanation: One of the rights of the father is that after his death, his son should treat his father's friends well and with respect. They should not feel neglected. Ponder how well Islamic teachings show considerations to human psychology. This proves that Islam is a religion which is based on human nature.

(٣) عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ الْجِهَادُ فِي سَبِيلِ اللهِ. (مسلم)

(3)It is narrated by Hazrat Abdullah bin Mas'ud: I asked the Prophet of Allah (pbuh): "Which deed Allah loves the most?" He said: "Prayer at its time." I asked: "Then which?" He said: "Then being kind to the parents." I asked: "Then which?" He said: "Then Jihad in the Path of Allah." [Muslim]

Explanation: The rights of Allah, parents and Islam have been described in this Saying. One of the greatest rights of Allah is that we should accept Him as our Lord, Ruler and worthy of our worship. We should never be negligent in discharging this right. We should not only offer prayers regularly but on time and with deep devotion.

It is also essential to fulfill the rights of the parents. We should never neglect to respect and serve them. The greatest of Allah's gift is Islam. We should struggle hard to establish Islam; this is such a right that we cannot ignore it in any circumstance.

(٤) عن عبد الله بن حُبشي الخثعَمي أن النبيَّ صلى الله عليه وسلم سئل: أيُّ الأعمالِ أفْضَلُ؟ قال: «طولُ القيام. (ابو داؤد)

(4)It is narrated by Hazrat Abdullah bin Hubashi al-Khath`ami that the Messenger (pbuh) was asked: "Which deed is more excellent?" He said: "Standing (in prayers) for a long time." [Abu Dawood]

Explanation: Along with excessive prostration, there is great merit in Islam for standing in prayers for a longer period of time. While prostrating, the servant of Allah throws down himself before Allah. An excellent degree of servitude is manifested in prostration. While standing in prayers for a longer period of time, the servant of Allah shows his special bond with Allah. He affirms his belief in Allah. In the state of standing position, he renews the covenant of servitude and pleads with Allah that his heart should never be forgetful towards his Lord.

(٥) عن ثَوْبَانَ قَالَ: قَالَ رَسُولَ اللهِ صلى الله عليه وسلم عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلهِ فَإِنَّكَ لَا تَسْجُدُ لِلهِ سَجْدَةً إِلَّا رَفَعَكَ اللهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيئَةً. (مسلم)

(5)It is narrated by Hazrat Thauban (who was the freed slave of the Prophet) that the Prophet of Allah (pbuh) said: "You must perform prostration plentifully because for your one prostration Allah will, essentially, elevate your status by one degree and will pardon your one sin." [Muslim]

Explanation: Allah likes the most prostration and the praise rendered to him. The most valuable capital with man is the passion of prostration. One gets very close to Allah while in prostration, and hence, Allah, essentially, elevates his status and pardons his sin. We have got prostration and Allah has the everlasting treasure of mercies, and one of the means of obtaining these mercies is prostration and servitude of Allah.

(٦) عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ. (بخارى)

(6)It is narrated by Hazrat Ayesha: "The Prophet of Allah (pbuh) liked the most that deed on which man acted upon at all times." [Bukhari]

Explanation: When man performs a deed at all times, it becomes part of his character. It will not remain just a passing act, but becomes the manifestation of man's character.

Blessedness for Them and a Beautiful Place of (Final) Return

(١) عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ، وَحَسُنَ عَمَلُهُ. قال: يا رَسُولَ اللّهِ، اي الأعمال افضل: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.

(1)It is narrated by Hazrat Abdullah bin Busr: Once an Arab came to the Messenger (pbuh) and asked: "Who is the best man?" He (the Prophet) said: "Blessedness is for that man who had a long life and whose deeds were excellent." He asked: "O Prophet of Allah, which of the deeds is most excellent?" He said: "When you depart the world, your tongue should be moistened with the remembrance of Allah." [Ahmed, Tirmizi]

Explanation: Nothing can be more fortunate than a man getting a long life and has the opportunity to perform virtuous deeds more and more, and has the honour to serve Allah and His servants. One cannot list the virtuous deeds; there are many kinds of virtuous deeds. But the Messenger of Allah (pbuh) says that the most excellent deed is man not forgetting his Lord till his last breath. When he wants to speak, he should first utter the name of his Lord; even when he is about to depart from this world, his tongue should be remembering Allah. It has been pointed out in this Saying that remembrance of Allah is not a dry thing; rather, remembrance of Allah is such a thing that moistens and sweetens the tongues, which exalts the spirit and which fills the spirit of meaningfulness in all the things of the heavens and the earth.

(٢) عَبْدَ اللَّهِ بْنَ بُسْرٍ يَقُولُ: قَالَ النَّبِيُّ صلى الله عليه وسلم: طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا.

(2)It is narrated by Hazrat Abdullah bin Busr that the Prophet of Allah (pbuh) said: "Blessedness is for the one in whose record of deeds are found many supplications for forgiveness." [The following words are also found in the narration of Nasai: "In the deeds of night and day (are found many supplications for forgiveness)]." [Ibn Maaja, Nasai]

Explanation: Allah's benefactions are many. It is impossible for man to thank Allah for His benefactions. It is also impossible for us to fully discharge

the duty of servitude to Him. In such a situation, penitence and seeking forgiveness is the only way out for us. By penitence alone sins and mistakes can be erased. Therefore, much merit is given to seeking forgiveness in many of the Prophet's Sayings. In one of the Sayings it is mentioned that when the angels take the record of deeds with them to the heavens, after seeing the supplications for forgiveness in the beginning and at the end of the record, Allah says that he has forgiven all those sins which have been recorded in between the two sides of the record of deeds.

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The Best Things

The Best Islam

(١)عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو : أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صلى الله عليه وسلم: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.
(بخاری، مسلم)

(1)It is narrated by Hazrat Abdullah bin Umar: A man asked the Prophet of Allah (pbuh): "Which Islam is better?" He said: "Feeding the food, greeting with Salaam everyone whether you know him or do not know him." [Bukhari, Muslim]

Explanation: No other religion stresses more on action than the religion of Islam. Feeding the indigent and the hungry, and greeting every known and unknown person with the greetings of peace (Salaam) has been declared as the best Islam. We should try to understand the virtuous teachings of Islam and act upon them.

The Best Charity

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللّٰهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ. (مسلم)

(1)It is the narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There is a Dinar spent by you in the Path of Allah, a Dinar spent by you in freeing a slave, a Dinar given by you in charity to an indigent, and a Dinar spent by you on members of your family; that (Dinar) carries more reward that you have spent on members of your family." [Muslim]

Explanation: It is understood from the above Saying that the rights of the members of our family are foremost. Islam does not consider spending on

members of one's family as a worldly act, but considers it as the best charity and assures that its rewards will be more than what one gets spending in other virtuous causes. It can be inferred from this that in Islam that thing is considered a religious act which generally people consider a worldly act, provided such act is performed with the intention of obtaining the good pleasure of Allah and according to His commandments.

(٢) عن أبي سعيد الخدري، أن رسولَ الله صلى الله عليه وسلم قال: لأَنْ يَتَصَدّقَ الْمَرْءُ فِي حَيَاتِهِ بِدِرهَمٍ خَيرٌ لهُ مِنْ أن يَتَصَدَّقَ بِمِئةٍ عِندَ مَوته. (ابو داؤد)

(2)It is narrated by Hazrat Abu Sayeed al-Khudri that the Prophet of Allah (pbuh) said: "It is better for the man to give in charity one Dirham when he is alive rather than giving one hundred (Dirhams) at the time of his death."

Explanation: It is not praiseworthy if a man spends his wealth in charity at the time of his death when it dawns on him that he has to leave his wealth behind. That charity would be worthy of praise that is given when man hopes to live for some more time and he has the opportunities to benefit out of his wealth.

The Best Prayer

(١) عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ. (مسلم)

(1)It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "The best prayer is that in which one stands for a long period of time." [Muslim]

Explanation: Standing for a longer period of time in prayers, particularly in the supererogatory night prayers, has its own importance. Man stands before his Lord and acknowledges Him to be his Lord and Master and considers it an honour to stand before Him.

The Best Remembrance and Supplication

(١) عن جَابِرِ بْنَ عَبْدِ اللَّهِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ:

أَفْضَلُ الذِّكْرِ لَا إِلَٰهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ الحَمْدُ لِلَّهِ. (ترمذی، ابن ماجه)

(1)It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "The best remembrance (of Allah) is "La Ilaha Illallah" ("There is no god, but Allah), and the best supplication is "Alhamdu Lillah" ("Praise be to Allah")." [Tirmizi, Ibn Maaja]

Explanation: In the expression La Ilaha Illallah ("There is no god, but Allah) a great truth has been expressed. Apart from being the greatest truth, it is ecstatic and exhilarating for man. Therefore, declaring it as the best form of expression is quite correct. Remembrance of Allah reminds man about the truth and removes carelessness and negligence from man's heart. No one can be more ignorant than the one who lives a life negligent of his Creator.

Alhamdu Lillah ("Praise be to Allah") has been declared the best supplication. There is no doubt that it is a great expression because Allah alone is entitled for all the praises. This is such a cognition that no other cognition can compare with it. This fact has been presented in the first verse of Surah al-Fatiha that all praises are for Allah, the Lord of the worlds; this is not only the gist of Surah al-Fatiha, but the entire Quran.

The Best Worship

(١) عن أبي هريرة، عن النبي صلى الله عليه وسلم قال: حسنُ الظنّ من حسنِ العبادةِ. (احمد، ابو داؤد)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Having a good opinion (about Allah) is among the best acts of worship." [Ahmed, Abu Dawood]

Explanation: We have to form good opinions in most of the issues pertaining to our day-to-day life without which we cannot perceive a collective life. However, having a good opinion and trust on Allah is the foremost duty of His servant. If one does not have good opinion and trust on Allah, it is impossible to follow Islam. The more we ponder over this meaningful phrase, the more it will reveal its meaning and implications. The Prophet of Allah

(pbuh) had said just three days before his departure from this word: لا يَمُوتَنَّ أحدُكم إلا وهو يُحسنُ الظَّنَّ بالله عز وجل "When anyone dies among you, he should die having a good opinion about Allah." (Muslim: Hazrat Jabir)

The Best Jihad

(۱)عن أبي سعيدٍ الخدريِّ، قال: قال رسولُ الله صلى الله عليه وسلم: أفضَلُ الجهادِ كلمةُ عدلٍ عندَ سلطانٍ جائرٍ أو أميرٍ جائرٍ. (ابو داؤد)

(1) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "The best Jihad is to say words of justice before a tyrant king or a tyrant chief." [Abu Dawood]

Explanation: There is no doubt that saying words of justice before a tyrant and despotic ruler or king is quite dangerous and it could entail in loss of life; hence, it is nothing but the best Jihad. Islam teaches courage and bravery. Islam instructs that the truth should be presented before the world in full without any commission or omission and without bothering about the personal losses or benefits that might accrue by doing so.

The Best Speech

(۱) عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللهِ سُبْحَانَ اللهِ وَبِحَمْدِهِ. (مسلم)

(1)It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "The best speech in the sight of Allah is "Subhanallahi wa be-hamdihi" (Glory to Allah with His praise)." [Muslim]

Explanation: There cannot be any doubt about the phrase being the best speech in the sight of Allah which affirms and declares the Greatness and Exaltedness of Allah. Indeed, it has been reminded in this Saying that man should not forget the Greatness and Exaltedness of Allah in his day-to-day activities because it is necessary for man to keep his ties with his Creator intact to achieve success not only in this world but also in the Hereafter.

The Best Names

(١) عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللهِ، عَبْدُ اللهِ وَعَبْدُ الرَّحْمَنِ. (مسلم)

(1)It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "The most loveable of your names in the sight of Allah are "Abdullah" and "Abdur Rahman." [Muslim]

Explanation: That is, the most lovable names in the sight of Allah are those which show the relationship between Allah and His servants; "Abdullah" and "Abdur Rahman" are two such names. These names declare the servitude of Allah's servants and that they are the servants of Allah and the Most Merciful.

The Best Drops

(١)عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: « لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ، قَطْرَةٌ مِنْ دُمُوعٍ فِي خَشْيَةِ اللَّهِ، وَقَطْرَةُ دَمٍ تُهَرَاقُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الأَثَرَانِ: فَأَثَرٌ فِي سَبِيلِ اللَّهِ، وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ. (ترمذی)

(1)It is narrated by Hazrat Abu Umama Sudai bin `Ajlaan al-Bahali that the Messenger (pbuh) said: "Nothing is more endearing to Allah than two drops and two marks; one is the drop of tear which falls because of the fear of Allah and the other is the drop of blood which is shed in the Path of Allah. And the two marks are: the mark (of feet) in the Path of Allah and the mark obtained while performing an obligatory duty of Almighty Allah." [Tirmizi]

Explanation: That drop of tear would certainly be endearing to Allah which bears witness that there is fear of Allah in the heart of Allah's servant and that he is not ignorant of the Greatness and Loftiness of his Lord. Hence, the tears that are shed because of the fear of Allah cannot be ineffective. The second drop which is endearing to Allah is the drop of blood which is shed by the Mujahid or the martyr while fighting in the Path of Allah. Hence, the drop of blood which was shed to obtain the good pleasure of Allah and to give dominance to His Religion will certainly be endearing to Allah.

The Best Guidance

(١) عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي صَلَاتِهِ بَعْدَ التَّشَهُّدِ: أَحْسَنُ الْكَلَامِ كَلَامُ اللهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صلى الله عليه وسلم. (نسائی)

(1)It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) used to say in his Salat after the Tashahhud: "The best words are the words of Allah and the best guidance is the guidance of Muhammad (pbuh)." [Nasai]

Explanation: When the words are the words of Allah, one cannot doubt about their excellence and perfection. Those who read the Quran, which is the Word of Allah, bear witness that one cannot imagine of any other words loftier and sweeter than the Quran. Similarly, there is no other perfect guidance than the guidance provided by Prophet Muhammad (pbuh).

The Best Ruler

(١) عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ. (مسلم)

(1)It is narrated by Hazrat `Auf bin Malik al-Ashj`aee that the Prophet of Allah (pbuh) said: "Your best rulers are those whom you love and who love you; for whom you pray for and who pray for you." [Muslim]

Explanation: This Saying has beautifully described the bond that is desired between the ruler and the people. The people should be happy with their ruler and the ruler should be contented with the people. They should love and pray for each other. This is the standard that Islam has set for every ruler.

The Best Place

(١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللهِ مَسَاجِدُهَا. (مسلم)

(1)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The best places in the sight of Allah are the mosques." [Muslim]

Explanation: Whether it is a city or village, the best places in it are its mosques. The mosques remind us of our Creator and Lord in this worldly

life. They also remind us that there is another life after this worldly life and that that life is the real and permanent life.

The Best Possession

(١) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ. (مسلم)

(1)It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "The world is possession of goods and chattel, and the best possession of the world is the virtuous woman." [Muslim]

Explanation: This Saying is one of the proofs that Islam is compatible with human nature. Allah has created this world for human beings in order that they could inhabit it and benefit from the food and other resources provided by Him. However, along with this, they should have the knowledge about their Creator and Lord. If they are grateful and obedient to Allah in this world, He will provide them with better gifts in the Hereafter. The Prophet of Allah (pbuh) informs us that among the possessions of the world, the best possession is a virtuous woman. Hence, we should not consider women ignoble and lowly and should treat them with respect and honour. With the association of a virtuous woman, man can face the difficulties of life with ease and can gain contentment in life.

Special Loveable Things

(١) عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: حُبِّبَ إِلَيَّ النِّسَاءُ، وَالطِّيبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ. (احمد، نسائی)

(1)It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "(Among the worldly things), fragrance and women are endearing to me, and the delight of my eyes is in the Salat (Prayer)." [Ahmed, Nasai]

Explanation: This Saying tells us that man can appreciate many gifts that Allah has given in this world if he has the right aesthetic sense. Along with the common worldly gifts, Allah has also bestowed man with spiritual gifts.

Fragrance is an exquisite gift and women have also been made loveable. It is understood from this Saying that the delight of our eyes is in the Salat, because one cannot get the delight and contentment from any other thing than the Salat, which are the greatest necessity of our soul.

Wisdom

(١) عن أبي ذر قال قال رسول الله صلى الله عليه وسلم: « مَا زَهِدَ عَبْدٌ فِي الدُّنْيَا إِلَّا اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ ، وَانطلق بِهَا لِسَانَهُ ، وَبَصَّرَهُ عَيْبَ الدُّنْيَا وَدَاءَهَا وَدَوَاءَهَا ، وَأَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ. (بيهقى)

(1)It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "Any servant (of Allah) who adopts "zuhud" (indifference) in the world, Allah will cultivate in his heart the wisdom, makes it (the wisdom) articulate from his tongue, let him see from his own eyes the defects of the world, its diseases and its cures, and takes him out of it safely towards the abode of peace (i.e. the Paradise)." [Baihaqi]

Explanation: In this Saying, wisdom has been described as the reward. Whoever is bestowed with wisdom in this world actually got a precious reward. However, only those people become eligible for this reward who adopt zuhud (indifference) in the world, i.e. those who remove love and desire of the world from their hearts. Actually, these people live in this world to obtain the good pleasure of Allah. Such people are bestowed with wisdom by Allah. In fact, wisdom is a light and intuitional insight. In wisdom, facts are revealed on man which has more to do with inspiration than the intellect. In one of the Sayings, this has been stated to be the inspiration and that Saying states: "When you notice that a person has been bestowed with indifference (zuhud) and reticent (non-talkative) in the world, be nearer to him because he is inspired with wisdom." The effect of this wisdom will be that the words of wisdom will articulate from his tongue and his words will be full of wisdom and intelligence. He becomes aware of the perfectness and defects of the world and its diseases and cures. Hence, he remains safe from the defects and diseases of the world and does not become a victim of any calamity until his death when he is admitted by Allah in the abode of peace, i.e. the Paradise.

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Features of Flaw

The Worst People

(١) عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، قَالَ: مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. (ابن ماجه)

(1)It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "The worst among the people, with regard to his status, on the Day of Judgement will be that man who has wasted his Hereafter for the sake of the world of others." [Ibn Maaja]

Explanation: Nothing is more unfortunate than a man assisting or associating with another person in his illegal and oppressive activities in order to make his worldly life prosperous ignoring his own life in the Hereafter. By such association he might be successful or unsuccessful in his efforts, but surely he will destroy his life in the Hereafter. He might not be conscious of his loss in this world but he will find himself in the Hereafter among the worst people.

(٢) عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم أَلا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا قَالَ: قُلْنَا: بَلَى يَا رَسُولَ اللهِ. قَالَ: « الَّذِي يُسْأَلُ بِاللهِ، وَلا يُعْطِي بِهِ. (احمد)

(2)It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Shall I not tell you about the worst among the people with regard to his status?" People said: "Yes." He said: "That one who begs in the name of Allah and he is not given." [Ahmed]

Explanation: Who would be the worst than the person who has lost his credibility and has reached such a stage that he begs in the name of Allah and he is not responded.

(٣)عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الْخَصِمُ. (بخارى)

(3)It is narrated by Hazrat Ayesha that the Messenger (pbuh) said: "The most hateful person in the sight of Allah is the one who is the most quarrelsome." [Bukhari]

Explanation: People seek refuge from the quarrelsome person. Such a person is never interested in people living in a peaceful environment. The existence of such a person is a disgrace for the human life. He is not only hateful in the sight of Allah, but people too do not respect him.

(٤) عَائِذَ بْنَ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلى الله عليه وسلم يَقُولُ: إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ. (مسلم)

(4)It is narrated by Hazrat `Aayiz bin `Amr: I heard the Prophet of Allah (pbuh) saying: "The worst among the rulers is the one who is oppressive." [Muslim]

Explanation: It is the responsibility of the ruler to maintain law and order and deliver justice to the people. If the ruler himself becomes a tyrant and begins to oppress the people, there is no doubt in his evilness.

(٥)عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم : أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ قَالَ: فَسَكَتُوا، فَقَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: بَلَى يَا رَسُولَ اللّٰهِ، أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ. (ترمذی)

(5)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Shall I not inform you of your good people from your evil ones?" This he said three times. Hence, one of the men said: "Why not?" He said: "The best among you is the one from whom you expect goodness and from whose evil people are safe. The worst among you is the one from whom you do not expect any goodness and from whose evil people are not safe." [Tirmizi]

Explanation: This Saying is very exhortative. The Prophet of Allah (pbuh) has placed in our hands such a mirror from which we can easily identify the best and the worst persons among us. We should try to reform ourselves in the light of this Saying, because without it one cannot imagine of an exemplary society.

(٦) عَنْ أَبِي بَكْرَةَ، أَنَّ رَسُولَ اللَّهِ سُئِلَ: أَيُّ النَّاسِ خَيْرٌ، قَالَ: مَنْ طَالَ عُمُرُهُ، وَحَسُنَ عَمَلُهُ، قَالَ: فَأَيُّ النَّاسِ شَرٌّ؟ قَالَ: مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ. (ترمذی)

(6)It is narrated by Hazrat Abu Bakara that the Prophet of Allah (pbuh) was asked: "Who is the best among the people?" He said: "The one who got a long life and performed good deeds." He was asked: "Who is the worst among the people?" He said: "The one who got a long life and performed evil deeds." [Tirmizi]

Explanation: When Allah bestows long life on a person and he spends his time in the performance of good deeds, he actually shows his gratitude to Allah. On the other hand, it is utter ungratefulness if he spends his long life in disobedience of Allah and in the performance of evil deeds.

The Worst Deeds

(١)عن جُبَيْرِ بْنَ مُطْعِمٍ قَالَ قَالَ النَّبِيَّ صلى الله عليه وسلم: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ. (بخاری، مسلم)

(1)It is narrated by Hazrat Jubair bin Mut`im that the Prophet of Allah (pbuh) said: "The one who severs (the kinship) will not enter the Paradise." [Bukhari, Muslim]

Explanation: A family is formed with mutual kinship and the society is created with the combination of several families. If these families and the society are virtuous, it is, in fact, a reflection of Paradise on earth. Hence, the one who cuts off kinship would have nothing to do with the Paradise.

(٢) عن مُغِيرَةِ بْنِ شُعْبَةَ قال رسول الله صلى الله عليه وسلم يقول : إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ. (بخاری)

(2)It is narrated by Hazrat Mughairah bin Sh`uba: I heard the Prophet of Allah (pbuh) saying: "Allah dislikes for you three things: Useless talk; wasting the wealth; and excessive questioning or begging." [Bukhari]

Explanation: These are the three things which can never be liked. A useless talker does not carry any weight and honour. Spending wealth and money

thoughtlessly and uselessly is foolishness which causes unnecessary troubles. Excessive questioning or begging is loathsome. Those who are engaged in useful activities will have less time for excessive questions; they are more interested in active pursuits. As far as begging is concerned, no one likes it and making it a habit is even more loathsome.

(٣) عَنْ عَبْدِ اللّٰهِ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ. (بخاری)

(3) It is narrated by Hazrat Abdullah that the Messenger (pbuh) said: "Abusing the Muslim is sinful and killing him is unbelief." [Bukhari]

Explanation: No civilized person likes to abuse and attack another person. Moreover, abusing a Muslim and fighting him is a very serious crime. A Muslim is in the safety and protection of Allah. Hence, one who dares to challenge the safety and protection of Allah and abuses or kills another Muslim commits a sin or enters the sphere of unbelief.

Fatal Things

(١) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ. قَالُوا: يَا رَسُولَ اللّٰهِ، وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللّٰهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللّٰهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ. (بخاری)

(1) It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said: "Keep away from seven disastrous things." People asked: "What are they, O Prophet of Allah?" He said: "Associating with Allah; witchcraft; killing a soul which Allah has forbidden; taking usurious interest; consuming the wealth of the orphan; running away from battle; and accusing the chaste, believing and innocent women of fornication." [Bukhari]

Explanation: The fatal and disastrous things mentioned in the aforesaid Saying concern with different segments of human life. It encompasses the segments of belief, social life and the battlefield. The first thing among the

fatal things is associating someone or something with Allah which is falsified by the entire universe and its organization; even man's own psychology is against it. One rarely comprehends how witchcraft; magic and such other despicable things debase man to be the lowest of the low. Unlawful killings and accusing chaste and innocent women of fornication cannot be the signs of a healthy and virtuous society. The evil effects of the oppressive usurious economic system prevalent today in the world are enough to open our eyes to its evils. Running away from the battlefield will sometime not only endangers the entire army but even the entire community itself. This Saying contains an extraordinary warning to the entire Muslim community and also reveals the prophetic insight working behind it.

(٢) عَنْ عَبْدِ اللهِ بن مسعود قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا. (مسلم)

(2) It is narrated by Hazrat Abdullah bin Mas`ud that the Messenger (pbuh) said: "Beware, those got perished who exaggerated in their talks and works." This he said three times. [Muslim]

Explanation: Exaggeration while talking or speaking or doing any other work is not correct. Usually truth and justice become victim of exaggeration and it also lowers the dignity and honour of the exaggerator.

Grave Sins

(١) عَنْ عَبْدِ اللّٰهِ ابن مسعود قَالَ: سَأَلْتُ، أَوْ سُئِلَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: أَيُّ الذَّنْبِ عِنْدَ اللهِ أَكْبَرُ؟ قَالَ: أَنْ تَجْعَلَ لِلّٰهِ نِدًّا وَهُوَ خَلَقَكَ قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ. قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ. (بخارى)

(1) It is narrated by Hazrat Abdullah bin Mas`ud: I or someone else asked the Prophet of Allah (pbuh): "Which sin is the gravest in the sight of Allah?" He said: "Setting up rivals unto Allah although He has created you." I asked: "Then which?" He said: "Killing your child for the fear that it would share food with you." I asked: "Then which?" He said: "Fornicating with your neighbor's wife." [Bukhari]

Explanation: Every person can feel the repulsive nature of the grave sins mentioned in the aforesaid Saying. The gravest sin is setting up rival unto

Allah. Allah is the Creator and Lord of every creature in the world and the universe. Associating someone or something with Him or setting up rivals unto Him is such a grave sin that it not only shows ungratefulness but also renders it unpardonable.

The other great sin is killing the child for the fear that it would share one's food. Actually, it is a double sin; one is the unlawful killing and the other is forgetting that the real sustainer is Allah and the parents are just the means of providing sustenance to their children.

Fornication itself is a grave sin, but fornicating with one's neighbor's or friend's wife is an act which is performed by a man who has reached the lowest of low position in vulgarity.

(٢) عن أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ. قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ. (بخارى)

(2) Hazrat Abu Bakara narrated from his father that the Prophet of Allah (pbuh) said: "Shall I not inform you of the gravest of the sins?" People said: "Why not, O Prophet of Allah." He said: "Associating with Allah and disobedience to the parents." [Bukhari]

Explanation: In this Saying, apart from associating with Allah, disobedience to parents has been included in the category of the gravest sins. There is no doubt that after the benefactions of Allah, the benefactions of the parents are more and quiet evident. Therefore, in the Holy Quran after strict instructions to desist from associating with Allah, instructions have also been given to treat the parents well.

He Is Not One Among Us

(١) عن جُبيرِ بنِ مُطعِمٍ، أن رسول الله صلى الله عليه وسلم قال: لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ (ابو داؤد).

(1)It is narrated by Hazrat Jubair bin Mut`im that the Prophet of Allah (pbuh) said: "The one who invites towards bigotry is not one of us, the one who fights for bigotry is not one of us, and the one who died on bigotry is not one of us." [Abu Dawood]

Explanation: That is, the Prophet of Allah (pbuh) has very clearly stated that the one who invites towards bigotry, fights for it and dies on it is not one of us; his attitude is against Islam. Islam has been revealed to eradicate ignorant bigotry and not to retain and cultivate it. Prophet of Allah (pbuh) was once asked about bigotry. He said: أَنْ تُعِينَ قَوْمَكَ عَلَى الظُّلْمِ "That you support and help your community on acts of oppression."[1] That is, you do not care for truth and justice and if your community is committing acts of oppression you support them; Islam has come to eradicate this kind of bigotry.

(٢) عَنْ سلمة بن الأكوع عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا. (مسلم)

(2)It is narrated by Hazrat Muslima bin Aku` that the Prophet of Allah (pbuh) said: "The one who draws his sword against us (i.e. the Muslims) is not one of us." [Muslim]

Explanation: That is, one who rebels against the Muslims and draws his weapons against them cannot have any relationship with the Muslim Community.

(٣) عن سعيد بن أبي سعيد–قال: قال رسولُ الله صلى الله عليه وسلم: لَيسَ منَّا مَنْ لم يَتَغن بالقرآن. (ابو داؤد)

(3)It is narrated by Hazrat Sayeed bin Abu Sayeed that the Prophet of Allah (pbuh) said: "He is not one of us who does not recite the Quran melodiously." [Abu Dawood]

Explanation: It is one of the rights of the Quran that it should be recited with measured rhythmic tones and there should not be any defect in the pronunciation of its letters. The Arabs used to sing their poems melodiously

[1] Abu Dawood.

in their meetings and travels. The rhythmic beauty and attractiveness of the Quran has rendered the Muslims indifferent to this type of singing. If someone is not enjoying this attribute of the Quran, it means that he is not fulfilling the right of the Quran. Therefore, the Prophet of Allah (pbuh) is instructing that the Quran should be recited in a melodious voice. The Quran has the status of an invigorating song for the Muslim Ummah and not benefitting from it means getting separated from the Muslim Community.

It should be remembered that the Quran has its own unique tone and rhythm and they should be followed while reciting it; it should not be recited in the tune of common songs.

(٤) عَنِ ابْنِ عَبَّاسٍ عن النَّبِيِّ صلى الله عليه وسلم قَالَ: لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرِ الْكَبِيرَ، وَيَرْحَمِ الصَّغِيرَ، وَيَأْمُرْ بِالْمَعْرُوفِ، وَيَنْهَى عَنِ الْمُنْكَرِ. (احمد)

(4)It is narrated by Hazrat Ibn Abbas that the Messenger (pbuh) said: "He is not one of us who does not respect the elders and show mercy to the young, and does not enjoin the right and forbid the wrong." [Ahmed]

Explanation: In this Saying, a comprehensive character of Islam has been described. It is the teaching of Islam that the elders should be shown respect and the young should be treated with compassion. It is also our duty to discharge the duty of enjoining the good and forbidding the wrong; we should not desist from it. The Prophet of Allah (pbuh) says that the person who ignores these instructions and teachings, leads a life away from the path and guidance that he has been commissioned to teach.

Those With Whom Allah Will Not Speak

(١) عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ: الْمَنَّانُ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَّهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ. (مسلم)

(1)It is narrated by Hazrat Abu Zar that the Messenger (pbuh) said: "There are three (types of) persons with whom Allah will not speak on the Day of

Judgement: (1) The reminder of the favours bestowed, who gives something just to remind it; (2) The one who sells his merchandise with false swearing; and (3) The one who lowers down his pants." [Muslim]

Explanation: It is an ignoble act to remind the favours bestowed on others. Similarly, the one who sells his merchandise by false swearing and thus cheats the buyer does not deserve to have a conversation with Allah. Also, Allah will not converse with the one who lowers his pants and walks in an insolent manner dragging his pants on the ground; not only pants but any other garment which drags on the ground comes under this category because it is the sign of arrogance.

(٢) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: ثَلَاثٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنَ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ لَهُ بِاللهِ لَأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ. (مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are three (types of) persons with whom Allah will not speak on the Day of Judgement, nor will He look at them, nor will He purify them, and for them will be the painful punishment: (1) The man who has excessive water in the forest but holds it back from the traveler; (2) The man who sold his merchandise to someone after `Asr and swore for it on Allah that he had bought it for such and such (value) and he (the buyer) believed him although he had not done so; (3) The man who pledges allegiance to the Imam for the sake of the world; if the Imam gives him something out of it, he fulfills his pledge of allegiance and if he does not give him something out of it, he does not fulfill it." [Muslim]

Explanation: The three types of persons mentioned in this Saying are so low and immoral that they have lost the honour and prestige bestowed on them by Allah. Hence, Allah will neither talk to them nor pay attention to them and grant them lofty status on the Day of Judgement.

Predictions

(١) عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ. (مسلم)

(1)It is narrated by Hazrat Jabir: I heard the Messenger (pbuh) saying: "Indeed the Satan has despaired that he would be worshipped by the performers of Salat (Muslims) in the Arabian Peninsula, but he will set people against each other." [Muslim]

Explanation: That is, the people of the Arabian Peninsula will never give up monotheism and adopt polytheism. This is an extraordinary prediction and only a true prophet can predict such a prediction. Centuries have passed since the expiry of Prophet Muhammad (pbuh) and the Arabs have not adopted polytheism. However, as predicted in this Saying, they have fought each other.

(٢) عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ: لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ. (مسلم)

(2)It is narrated by Hazrat Jabir bin Samura that the Messenger (pbuh) said: "This religion (of Islam) will remain established, and a group of Muslims will fight for it until the onset of the Day of Judgement." [Muslim]

Explanation: This prediction is also extraordinary and is the proof of Prophet Muhammad (pbuh) being the true prophet. He has informed us that the religion that he brought will remain established in this world and will not become a story of yore. A group of Muslims will always be striving and struggling to safeguard and protect it. Islam can neither be wiped out of its existence nor will the entire Muslim Community give up Islam for good as was done by the Jews and the Christians.

(٣) عن أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ. (بخارى)

(3)It is narrated by Hazrat Abu Hurairah that the Messenger (pbuh) said:

"There will not be any messenger after me; however, there will caliphs and they will be many." [Bukhari]

Explanation: This prediction has also been fulfilled. Before Prophet Muhammad (pbuh), many prophets and messengers have come in this world. But according to this prediction, after the advent of Prophet Muhammad (pbuh), the coming of prophets or messengers has completely stopped. If anyone made a false claim of being a prophet, he has not been successful and Allah has exposed his deception.

History bears witness that according to the aforesaid prediction, after the demise of Prophet Muhammad (pbuh), there were many caliphs who established vast empires and rendered valuable services to keep established the Islamic system of life.

Advises

(١) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ. (بخاری)

(1)It has been narrated by Hazrat Anas that the Messenger (pbuh) said: "O Allah, there is no life but the life of the Hereafter." [Bukhari]

Explanation: Many advices are hidden in the aforesaid one sentence of the Prophet of Allah (pbuh). If man fully comprehends that the real life is the life of the Hereafter and that is the life one should desire for, then his entire outlook of the worldly life will change. He will never be careless in making preparations for the Hereafter nor will he consider the world as his objective of life. He will try to lead such a responsible worldly life that will not destroy the life in the Hereafter.

(٢) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللّٰهِ صلى الله عليه وسلم قَالَ: « قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللّٰهُ بِمَا آتَاهُ. (مسلم)

(2)It is narrated by Hazrat Abdullah bin Amr bin Aas that the Prophet of Allah (pbuh) said: "He achieved success and salvation who became a Muslim,

got sufficient sustenance and Allah made him contented on whatever he was given." [Muslim]

Explanation: The real success is the success achieved in the Hereafter. As far as being successful in the world, it is enough if man has sufficient sustenance which fulfills all his needs, the gift of contentedness bestowed on him by Allah, and that he is not unduly grieved over the wealth given to others. It is not essential to have lots of wealth to be successful in this world. However, as described in this Saying, the thing which is essential to achieve success and salvation is that man should be a Muslim because without Faith and being Muslim not only his life in the Hereafter will get ruined but his life in this world will be without any meaning and objectivity.

(٣) عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ. (ترمذی)

(3)It is narrated by Hazrat Salman bin `Aamir that the Messenger (pbuh) said: "Giving charity to an indigent is charity, but giving to the needy relative is not only charity but also showing mercy (to the relative)." [Tirmizi]

Explanation: The relatives of a person have special rights on him. Attention has been drawn to this in the aforesaid Saying. While giving charity, if man gives preference to his needy relatives and spends his wealth on them, he gets reward of charity and also the reward of spending on his relatives. That is, he becomes eligible to get two rewards from Allah.

(٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ، وَلَا مَتَاعَ فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ. (مسلم)

(4)It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) asked: "Do you know who is an indigent?" They said: "The indigent is the one

who has neither any Dirham nor the necessities of life." He said: "The indigent of my Brotherhood is the one who would come on the Day of Judgement with Salat, Fasting and Zakat and would also come (in such a state) that he would have abused someone, would have slandered someone, would have unlawfully consumed someone's wealth, would have shed someone's blood, and would have beaten someone. Then all his virtuous acts would be distributed among each of his victims. If his virtuous acts get exhausted before satisfying the claims on him, the sins of his (victims) would be put into his (record) and then he will be thrown into the Fire." [Muslim]

Explanation: A warning has been given in this Saying to those who although perform all virtuous acts like Salat, Fasting and payment of Zakat, but still they treat other human beings cruelly. They do not hesitate to abuse others, beat and shed the blood of others. On the Day of Judgement, all their virtuous acts would be distributed among their victims and if their virtuous acts are insufficient to satisfy the claims of their victims, the sins of the victims would be added on to their account and when they no longer possess anything worthwhile, they will be thrown into the Hell fire.

(٥) عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ. (بخاری)

(5) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Two gifts are such about which most of the people get deceived: Health and Leisure." [Bukhari]

Explanation: These two gifts are very valuable. But most of the people do not realize their value. Those who value the health and leisure are very fortunate people. They utilize their health and moments of leisure in the servitude of Allah. They know that the health and moments of leisure might not last long and hence, it is nothing but deceiving themselves to waste these two gifts and thus put themselves to unredeemable loss.

(٦) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. (مسلم)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh)

said: "The world is a prison for the Faithful and a paradise for the Unfaithful." [Muslim]

Explanation: The luxuries and comforts that the Unbelievers receive in this world are confined to this worldly life only and they will have to face the wrath of Allah in the Hereafter. Hence, the world itself is their paradise. On the contrary, compared to the luxuries and comforts made available to the Faithful in the Hereafter, the life in this world with its limited resources of life seems to be a prison for them. Every prisoner wants freedom from the prison. The Faithful also live in this world for the sake of the Hereafter because they firmly believe that they have been created for the Hereafter and that their real homeland is not this world but the Hereafter and hence they long for their real homeland.

Exhortations

(١) وَعَنْ أَبِي ذَرٍّ–رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِنِي. قَالَ: أُوصِيكَ بِتَقْوَى اللَّهِ ، فَإِنَّهُ أَزْيَنُ لِأَمْرِكَ كُلِّهِ قُلْتُ: زِدْنِي. قَالَ: عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ، فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ. (بیہقی)

(1) It is narrated by Hazrat Abu Zar: I asked: "O Prophet of Allah, advise me." He said: "I advise you to adopt God-fearing (taqwa) because it will straighten and embellish all your acts." I said: "Advise me more." He said: "You must make it mandatory on yourself recitation of the Quran and remembrance of Allah the Almighty and the Exalted; this would cause you to be remembered in the heavens and it would be a light for you in the earth." [Baihaqi]

Explanation: This is a part of a lengthy Saying in which the Prophet of Allah (pbuh) has given his advice on many things. The first thing that he advised is adopting God-fearing which straightens up all our acts. Man is always engaged in some work or the other, whether religious or worldly. He always wants that his work should not get spoiled and that he succeeds in his work. The Prophet of Allah (pbuh) has informed that if man adopts real God-fearing, all his acts and works get straighten up.

Regarding recitation of the Quran and remembrance of Allah, the Prophet of Allah (pbuh) has stated that one who recites the Quran and remembers Allah will be remembered and mentioned in the heavens. In another Saying,

it has been mentioned that Allah remembers the one who remembers Him in this world in the gathering of the Angels. It is also stated in the Quran: فَاذْكُرُونِي أَذْكُرْكُمْ "Then you do remember Me; I will remember you." [1]

Another blessing of the recitation of the Quran and remembrance of Allah is that it bestows a light. This light will not only illuminate man's inner self but its effects can be seen on the outside. He will obey Allah's ordinances and instructions with firm belief and will never have any doubts about them.

Another advice has been given in this Saying: عليك بطول الصمت، فإنه مطردة للشيطان وعون لك على أمر دينك "Observe long period of silence because it chases away Satan and will help you in the matters of your Religion (Deen)." Philosophers have said many things about observing silence. But whatever the Prophet of Allah (pbuh) has said is par excellence. It is our duty to ponder over this and take full advantage of it.

(٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: مَا حَقُّ امْرِئٍ مُسْلِمٍ، لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ. (بخارى)

(2)It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "A Muslim who has something which is to be bequeathed, should not pass two nights without having a written will with him about it." [Bukhari]

Explanation: That is, no one is sure about how long he will live. The onset of death is always sudden and one might not get the time to make a will. Not only making the will, but in the completion of all other important works, one should not be complacent. Every one of us should value this advice of the Prophet of Allah (pbuh).

(٣) عن عليٍّ، قال: كان آخِرُ كلام رسول الله صلى الله عليه وسلم: الصلاةَ الصلاةَ، اتقوا الله فيما مَلَكَتْ أيمانُكم. (ابو داؤد)

(3)It is narrated by Hazrat Ali bin Abu Talib that the last words of the Prophet of Allah (pbuh) were: Salat, Salat; fear Allah about those who are in your possession." [Abu Dawood]

Explanation: Because of the importance of keeping established the institution of Salat, the last words on the tongue of the Prophet of Allah (pbuh) were

1 The Quran, 2:152

Salat, Salat. There is no doubt that Salat is the real life without which life becomes meaningless.

The second thing that he stressed upon while departing from this world was treating well those who are in one's possession whether they are slaves, slave-girls, or any other subordinate person; one should fear Allah about them.

It is narrated by Hazrat Ayesha that at the time of the Prophet's death, he became unconscious for a while and when he regained consciousness he looked at the roof and said: "O Allah, accompany me with high ranking companions." She said that these were his last words.[1]

It is understood from the above that while departing from this world, the last advice of the Prophet of Allah (pbuh) was about the establishment of Salat and treating with kindness the slaves and other subordinates, and his last words were: "O Allah, accompany me with high ranking companions."

Under the Protection of Allah

(١) عن جُنْدَبَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللهِ، فَلَا يَطْلُبَنَّكُمُ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ. (مسلم)

1. It is narrated by Hazrat Jundub bin Sufiyan that the Prophet of Allah (pbuh) said: "Any who performed the Prayer of Fajr is under the protection of Allah. Hence, O son of Adam, see to it that Allah does not ask you to account for His protection." [Muslim]

Explanation: This Saying throw light on one particular aspect of Salat. When a person performs Salat, he cultivates a special kind of relationship with Allah. Because of this relationship, Allah takes him under his protection and he becomes eligible for Allah's protection both in this world and in the Hereafter. If someone tries to harm such a person, he should realize whom he is trying to harm; he should fear Allah's reckoning.

The day begins in the morning and therefore mention has been made about the Salat at Fajr. That is, at the beginning of the day itself man comes under Allah's protection if he performs the Salat at Fajr. The exaltedness of the

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[1] Muslim.

person whose days pass under Allah' protection cannot be doubted.

Delicate Position

(١) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ، لَا يُلْقِي لَهَا بَالًا، يرفع اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي جَهَنَّمَ. (بخارى)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Indeed, the servant (of Allah) says words pleasing to Allah without paying any attention to them because of which Allah elevates his status, and indeed, the servant (of Allah) says words displeasing to Allah without paying any attention to them because of which Allah directs him towards Hell." [Bukhari]

Explanation: It is understood from this Saying that man's position in this world is very delicate because of the delicate relationship that man has with his Creator. If a person utters some words which are pleasing to Allah even without paying any attention to them, Allah elevates his status. Similarly, if a person utters some words which are displeasing to Allah without paying any attention to their badness, Allah throws him into the Hell. Hence, a true Muslim is the one who has a sense of responsibility in him and thinks twice before saying and doing something; he always fears Allah and seeks His good pleasure.

The Next Stage (World of Barzakh)

(The Intervening Period between Death and Resurrection)

(١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِذَا مَاتَ أَحَدُكُمْ، فَإِنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ. (بخارى)

(1) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "When anyone of you dies, he is shown his place every morning and evening. If he is from the people of Paradise, he is shown his place in

the Paradise and if he is from the people of Hell, he is shown his place in the Hell." [Bukhari]

Explanation: It is understood from the above that death does not mean complete annihilation. Death means entering another world which is known as the World of Barzakh (i.e. the intervening period between death and Resurrection) from where none returns back to this world and has to remain there till the Day of Judgement. In that intervening period, the obedient servants of Allah are shown every morning and evening their abode in the Paradise in order that their life in that intervening period should not become dull and uninteresting. On the other hand, the disobedient and unbelieving servants of Allah will be shown their abode in the Hell, which increases their misery.

Man should firmly believe that after death life enters the next stage. He will have only two abodes in that world; either he will be admitted into the Paradise or he will be thrown into the Hell. Now, it is left to man to choose either the Paradise or the Hell. To become eligible for admittance into the Paradise, we have to adopt and cultivate the attributes of the people of the Paradise.

Al-Firdaus

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: قَالَ اللَّهُ تعالى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ، مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ. فاقرؤوا إِنْ شِئْتُمْ: فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ. (بخارى)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah said: 'I have got prepared such gifts for My virtuous servants which neither any eye has seen, nor any ear has heard, and nor a thought about it occurred in the heart of any man; if you want read (the Quranic Verse): فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ "No person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their good deeds."[1] [Bukhari]

Explanation: This is the best introduction of the Paradise. We cannot fully comprehend now the things of luxuries and comforts that have been provided

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[1] The Quran, 32:17.

for by Allah in the Paradise for His virtuous servants. How fortunate would be those servants of Allah who would become entitled for these vast gifts in the Hereafter.

(٢) عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ: يَا أَهْلَ النَّارِ لَا مَوْتَ، وَيَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، خُلُودٌ. (بخاری)

(2)It is narrated by Hazrat Ibn Umar that the Messenger (pbuh) said: "When the people of Paradise enter the Paradise and the people of Hell enter the Hell, an announcer will proclaim among them: "O people of Hell, there is no death here; O people of Paradise, there is no death here; you have to be here perpetually." [Bukhari]

Explanation: No one dies in the Hell so that one could escape from its torments and punishments. Similarly, the people of Paradise will also live perpetually in the Paradise. They will not have any fear of death, nor will they ever be grieved; this is the thing that one has to seek from Allah. One who enters the Hell gets ruined; may Allah protect us from the torments of Hell. Amen!

(٣) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: (إِنَّ اللَّهَ تبارك وتعالى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ؟ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا. (بخاری)

(3)It is narrated by Hazrat Abu Sayeed al-Khudri that the Messenger (pbuh) said: "Allah will call the people of Paradise: 'O people of Paradise.' They will say: 'At Your service, O our Lord and aiding Your cause time after time; the good is in Your hand.' Allah will ask: 'Are you pleased and contented?' They will say: 'Why should we not be contented, O our Lord, when You have bestowed on us the thing that has not been bestowed on any of Your creatures?' Allah will say: 'Shall I not bestow upon you a better thing than this?' They will

say: 'O our Lord, what thing could be better than this?' He (Allah) will say: 'I have bestowed upon you My good pleasure; I will never be annoyed with you after this'." [Bukhari]

Explanation: This Saying tells us that the people of Paradise will not only get perpetual life but they are also bestowed with the good pleasure of Allah and He will never get annoyed with them. They will be pleased with their Lord and their Lord will be pleased with them. This is the greatest achievement. Would that the people could realize it.

Seeing of Allah

(١) عن جَرِيرُ بْنُ عَبْدِ اللَّهِ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً -يَعْنِي الْبَدْرَ- فَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ، كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا. ثُمَّ قَرَأَ: وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ. (بخاری، مسلم)

1. It is narrated by Hazrat Jareer bin Abdullah: "We were sitting with the Prophet of Allah (pbuh). He looked at the moon – it was a full moon night – and said: "Indeed you will see your Lord as you see this moon; you will have no difficulty in seeing Him. If you can, do not allow anything to dominate you from the Salat before the rising of the sun and before its setting – do it." Then he recited: وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ *"And celebrate the praises of thy Lord before the rising of the sun and before (its) setting."[1] [Bukhari, Muslim]*

Explanation: We cannot perceive of any other greater gift than the gift of seeing Allah. The Prophet of Allah (pbuh) has said that this desire of ours would be fulfilled in the Hereafter and that we would see our Lord without any difficulty whatsoever. It is not possible to see Allah in this world, but Allah will grant the people of the Paradise, among other particularities, the capability of seeing their Lord in the Paradise. It is mentioned in one of the Sayings quoted in Bukhari and Muslim that there will not be any

[1] The Quran, 50:39.

impediment in seeing their Lord except the veil of Exaltedness. That is, there will not be any veil between the people and their Lord at the time of seeing Him; there will be only the veil of Allah's Exaltedness and Majesty. Allah will grant the people of Paradise the strength to see Allah.

The Prophet of Allah (pbuh) says that if you have the desire to see Allah, you should particularly perform the Salat of Fajr and Isha; in this worldly life, Salat is the substitute of seeing Allah. Those who present themselves before Allah day and night and celebrate His praises, He will not remain hidden from them; He will certainly allow them to see Him in the Hereafter. The life in the Hereafter is the natural result and effect of the worldly life.

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